

# **BHAKTMAL**

*of*

## **THE RADHASOAMI FAITH**

being

### **SHORT BIOGRAPHICAL SKETCHES**

*of*

**Some Past Devotees**

*of the*

## **RADHASOAMI FAITH**

**English Translation  
of the Original in Hindi  
by the same author**

*by*

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**RADHASOAMI SATSANG  
Soami Bagh, Agra (India)**

## P R E F A C E

The original in Hindi came out in 1949. Its manuscript was read out before Babuji Maharaj. When printed, it was again read out to Him. Its English translation is now being brought out for the benefit of Satsangis who know English but have a limited or no knowledge of Hindi.

The example in love and devotion set by some great devotees who added lustre to the Satsang in the times of Soamiji Maharaj, Huzur Maharaj, Maharaj Saheb, Buaji Sahebá and Babuji Maharaj, and with whose lives and ways of Bhakti this book is concerned, will ever serve as a beacon light to all Satsangis. Moreover, their short biographical sketches as presented here will give some idea of the Radhasoami Satsang as it flourished during the days of the departed Sant Sat Gurus.

Radhasoami Satsang  
Soami Bagh, Agra  
January 1, 1980

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**B H A K T M A L**  
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**R A D H A S O A M I F A I T H**

**Chapter I**

**SARDHOJI MAHARAJ**

She was the eldest sister of Soamiji Maharaj and the grand-mother of Babuji Maharaj. She was older than Soamiji Maharaj by two to two and a half years. The name of Soamiji Maharaj's father was Dilwali Singh. In the biography of Soamiji Maharaj written by Chachaji Saheb, in 1902, he has not mentioned the name of anyone of Soamiji Maharaj's mother grand-father, grand-mother, maternal grand-father, maternal grand-mother, etc. About His grand-father, only this much has been written that the copy of Sukhmani Ji in his own hand-writing in Persian, is still there. It has since been known that the name of Soamiji Maharaj's mother was Mahámaí or Mahá Deví. Nothing more than this can be ascertained.

In the records kept by priests in places of pilgrimage, one usually finds names of generations of progenitors of various families. Soamiji Maharaj was once pleased to visit Gayá. It was, therefore, thought that one could perhaps find Soamiji Maharaj's signature and the names of His grand-father, and the ancestors in some priest's records there. Efforts to this end were made. When Babuji Maharaj once visited

Gaya, He told the priests there that He would very handsomely reward anyone of them who could show Him Soamiji Maharaj's signature in his records. But nothing could be found from the records of the priests.

Some years back a lady from Ajmer informed a Satsangi of Soami Bagh that she had seen Soamiji Maharaj's signature in the old records of a priest in Pushkar<sup>1</sup>. The said Satsangi of Soami Bagh did not, at that time, enquire about or note down the name and address of the priest and, unfortunately, that lady is now no more. Even then some search was made in Pushkar but, till now, it has not been possible to find out any thing. Soamiji Maharaj's younger brother, Rái Bindraban Saheb, was the Post-Master of Ajmer from January 1847 to April 1851. It is very likely that Soamiji Maharaj went to him during that period and also visited Pushkar.

The name of Bibi Sardhoji's husband was Bhawani Prasad. To her were born three sons, Ganga Prashad, Jánki Prashad and Har Prashad, and a daughter whose name was Bitiá and who was married to Girdhari Lal Tandon in Maithan, Agra. Babuji Maharaj was the son of Ganga Prashad and Manni Bibi, the daughter. Lala Janki Prashad, was issueless. Lala Har Prashad had seven sons—Jagan Nath Prasad, Mahesh Prashad, Badri Prashad, Ganesh Prashad, Bhagwati Prashad, Laxman Prashad and Govind Prashad and a daughter whose name was Heero.

Since Bibi Sardhoji was an elder sister of Soamiji Maharaj, Huzur Maharaj used to have great respect and regard for her. In the letters He used to write to Soamiji Maharaj, He always mentioned paying obeisance to her. Whenever Huzur Maharaj visited Varanasi, on tour, He used to go to her house taking with Him some sweets and wearing apparel, like Sari etc.

With great love and affection, Bibi Sardhoji used to send to Huzur Maharaj and the persons accompanying Him several courses of dishes including a variety of sweetmeats, vegetable preparations, Puris and Kachauries. Babuji Maharaj used

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1. A place of pilgrimage, 10 Km from the city of Ajmer in Rajasthan.

to carry all these things to the place where Huzur Maharaj stayed.

Bibi Sardhoji was a devotee of a high order. She had prayed to Soamiji Maharaj that a specially gifted devotee be born in her family. She took Babuji Maharaj to the holy feet of Soamiji Maharaj from whom He received initiation. Since it was Sardhoji who brought Babuji Maharaj to the august presence of Soamiji Maharaj, Babuji Maharaj always used to remember her with great affection and regard. Twice a year, that is, on the fifth day of the dark half of the months of Jeth and Kuar, feasts used to be held in her memory, to which many Satsangis and Satsangins were invited.

She was greatly bereaved at the passing away of her eldest son Ganga Prashad at the age of fortyfour. Twenty two days later, she also left her mortal coil on the fifth day of the dark half of Jeth in 1932 Vikram. Bhawani Prasad had already passed away on the fourth day of the dark half of Asárh in 1918 Vikram.

Babuji Maharaj's mother, too, was a devotee of a very high order like her mother-in-law, viz., Sardhoji. When Babuji Maharaj was about eight to nine years old, a Sadhu used to visit His family every day, who sometimes would partake of the prepared food served to him and, at other times, take with him some raw articles of food. One day, the Sadhu asked Babuji Maharaj's mother to seek some boon from him. She prayed, "May love and devotion ever abide in my family." At this the Sadhu observed, "You have asked for everything". From that day, the Sadhu was never seen. Babuji Maharaj's mother had a thorough search made in Varanasi, but he could not be traced anywhere. "May love and devotion ever abide in my family"— what a supremely noble prayer ! Babuji Maharaj's mother departed from this world on the eleventh day of the dark half of the month of Chait in 1977 Vikram (1921 A. D.)

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## Chapter 2

## BINDRABAN SAHEB

He was the second younger brother of Soamiji Maharaj. Soamiji Maharaj's grand-father and father were both well-versed in Persian. Their occupation was service. On attaining old age, Soamiji Maharaj's father relinquished service as that kept him away from his home-town. Back home, he remained engrossed in the worship and remembrance of God. To earn a living, he started money-lending business. This tradition continued even after the demise of Soamiji Maharaj's father. When Rai Bindraban Saheb entered into service and his salary was enough for defraying family-expenses, Soamiji Maharaj discontinued the money-lending business. Those from whom money was due were sent for and told that they were to repay their loans within a week. They paid back whatever fraction of the principal they pleased, there being no demand at all for interest. After the due dates, the loan-documents were destroyed.

On the tenth of May, 1845, Rai Bindraban Saheb was appointed a clerk on a monthly salary of twenty rupees in the office of the Post Master General. In April, 1846, his salary was raised to thirty rupees and the same year, in August, it went up to rupees forty. In January 1847, he was appointed a Post Master and posted in Ajmer, and his salary then rose to seventy rupees. He was the first Indian to be appointed a Post Master. He stayed in Ajmer up to April 3, 1851. From Ajmer, he was transferred to Fatehgarh on a salary of rupees one hundred per month. On September 1, 1851, he was appointed acting Post Master in Delhi on a monthly salary of rupees one hundred and twenty-five. On April 1, 1852, he became Post Master of Delhi on a permanent basis on a salary of two hundred rupees. Afterwards, on December 1, 1855, he was appointed Inspecting Post Master of Delhi Division and his monthly salary

was raised to three hundred and fifty rupees. He remained in Delhi up to December 31, 1858.

In the meantime, the Sepoy Mutiny broke out. It was in 1857. When the mutineers started looting and killing in Delhi, he was in Bhiwání. Hence, he had to stay there for quite a long time. In Bhiwani, he continued to do the work of the post office and, for this reason, the mutineers several times surrounded him and also searched him. They even threatened to kill him. But by the Supreme Father's grace, he was saved. When peace was restored to Delhi, he came back there and arranged for the despatch and distribution of mail.

When the work of the post office in Delhi resumed normalcy, he was sent to Kanpur and Allahabad where the state of affairs in the post-offices was extremely bad. He remained in Varanasi throughout the year 1859, holding the same post and drawing the same salary. On January 1, 1860, he was transferred to Faizábád, where he stayed till March 31, 1868. While in Faizabad, his salary was increased to five hundred rupees with effect from December 1, 1867. From Faizabad, he was transferred to Aligarh where he stayed from April 1, 1868 to January 16, 1871. In this way, after serving the postal department for 25 years, 8 months and 7 days, he retired while drawing a salary of five hundred rupees.

Wherever Rai Bindraban Saheb was posted, he earned great reputation. Official duties apart, he had considerable interest in philanthropy and welfare work. In Ajmer, he founded a school which, later on, was converted into a Government College. Wherever he went, he induced rich people to start orphanages, primary schools, etc., and himself spent thousands of rupees on such work. He earned a good name from the public as well as from Government officers.

He always performed Soamiji Maharaj's Sewa with body, mind and wealth, so much so, that he would even never get any dress prepared for himself without Soamiji Maharaj's

permission. How great good luck Rai Bindraban Saheb had; considering that Soamiji Maharaj employed his money for His personal use.

Rai Bindraban Saheb was in Faizabad for more than eight years. That period proved to be a pointer to his religious life later. It was in Faizabad that he promulgated his new faith called “Bindrābani Panth” (religion styled after his own name), and started initiating people in “Sat Guru Ram” and propagating it amongst Sadhus (ascetics, mendicants) and house-holders. People, in their thousands, became his disciples. He used to be regarded as the incarnation of Jesus Christ, the reason perhaps being that he was well-versed in English and dressed like a European and with a hat on he used to preach his religion. He used to be addressed as “Sarkar Saheb” by his disciples.

The book “Bihār Bindraban” written by him is still there. It opens with

Om Grant Sat Guru Thy Prasad  
All glory to Sat Guru Ram who had no beginning  
Salute to the Sat Guru,  
First and for ever salute to the Sat-Guru,  
to Guru Dev.  
Salute to Ganesh !

It appears from the above invocation on the title-page of “Bihar Bindraban” that Rai Bindraban Saheb had faith in Sat Guru, Om, Ram, as well as in Ganesh.

Because of being engaged in service away from home, he did not get the opportunity then to perform Soamiji Maharaj's Sewa and attend His Satsang. Up to the time that he was with the family prior to his entering into service, Soamiji Maharaj had not disclosed RADHASOAMI Nam, nor had He then started preaching Sant Mat openly. Members of His family used to recite from “Granth Saheb” and all of them had faith in Guru Nanak in some degree or the other. This is why the first couplet which Rai Bindraban Saheb writes is as follows :

I salute and pay obeisance to my Beloved Nanak Saheb. He pervades everywhere, all land, water and grass. Bindraban says that Sat Guru Nanak Saheb has Himself incarnated in him. Because of his being merged in Shabd, he has been able to accomplish his task easily.

Rai Bindraban Saheb had no idea of the true secret and the greatness of RADHASOAMI Nam. After his retirement from service, he got the opportunity of staying in very close association with Soamiji Maharaj and it was then that he attended Satsang and performed Abhyas regularly. Soamiji Maharaj put such a great pressure on him that he ceased playing the role of a guru.

When he came to Soamiji Maharaj after retiring from service, a number of Sadhus also came with him. They all had Soamiji Maharaj's Darshan. But when they saw that their guru had himself taken to performing Soamiji Maharaj's Sewa and he, after sacrificing his body, mind and wealth, nay, everything, had got so much attached to Soamiji Maharaj that all his interest in Bindrabani Panth (faith) was vanishing, they parted company with him. Only a few fortunate ones stayed back.

Rai Bindraban Saheb passed away in 1876 about two years prior to the departure of Soamiji Maharaj from this world. His disciples had his Samadh built in Ayodhya, which is still there. Rai Bindraban Saheb had some money in the bank, earmarked for the use of the Bindrabani Panth. On April 15, 1877, there was a decision of the court on this money and other property of Rai Bindraban Saheb to the effect that Guru Saran Das and Sat Guru Saran Das, who were his disciples and successors, could take the interest and the rent but they could neither withdraw the principal lying in the bank, nor could they sell the property. They could, of course, do so if Lala Pratap Singh Seth agreed and gave his approval in writing. Later on, at Babuji Maharaj's direction, Lala Sudarshan Singh Seth, the youngest son of Lala Pratap Singh Seth, gave away all this money to Rai Bidraban Saheb's disciples. The Soami Bagh Satsang and

Soamiji Maharaj's relations have now nothing to do with Rai Bindraban Saheb's Samadh and his followers.

The biggest achievement of Rai Bindraban Saheb as a guru was the organization of a grand procession which was taken out in 1870 in Prayág (Allahabad) on the occasion of the Kumbh. Assemblies of Mahants (heads of Hindu religious orders) and Sadhus belonging to various religious sects all over India meet at a Kumbh Melá (congregation), and the assembly representing each sect takes out its own procession with great pomp and grandeur and to the accompaniment of fan-fare and music. Elephants, horses, camels, Pálkís (palanquins) and Nálkís (tandons) move with the procession. The Mahant proceeds on an elephant and Sadhus, in attendance on him, walk. Rai Bindraban Saheb was the leader of his new faith. Accordingly, a procession under him was also taken out. The "Awadh Akhbár (newspaper) Lucknow" of March, 1870, gives the following account of the procession.

One new thing which attracted attention was that like many other assemblies of mendicants, recluses anchorites, and Sadhus of the Nirmala sect, there was also an assembly, with a yellow flag, of Sadhus belonging to the 'Bindrabani Panth' at the centre of the Mela. One good thing about this assembly was that, in the morning, there used to be Bhajan, recitation and Sumiran of the Name of "Wah (Glory to) Guru Sat Guru", as well as religious discourses, etc. Sadhus belonging to other sects used to join this assembly in large numbers and food and other articles were distributed. On the day of the new moon, the leader of this faith, Bindraban Ji, also came from Agra. In the evening, he was seen on an elephant with a decorated umbrella over his head and with someone fanning him with a whisk. In front of him there were ten to twelve elephants carrying beautiful flags. On the elephants were men playing music and some spear-men, too. About two



thousand Sadhus of the Nirmala sect and followers of Bindrabān Ji were in the procession. It is difficult to express the joy and delight of that moment. How much can one describe? Innumerable pilgrims, immersed in the bliss of the Darshan of the leader of the faith, praised their great good luck. On the second day of the Mela, two hundred anchorites and their Mahant took Bindrabān Ji on an elephant to the site chosen by them on the Mela grounds, seating him on a very high pedestal. They treated him with the respect and regard due to the leader of a faith. Similarly, Bhai Mehtab Singh Ji, the Mahant of the Sadhus of the Nirmala sect, treated him with great love and respect. Wherever one went, one heard people saying, "Bindrabān Ji is a holy man, perfect in knowledge, absorbed in meditation and the very personification of internal illumination. All should respect such a great and gifted soul. How good and becoming is the nature of Bindrabān Ji that, in spite of being a genius both from the mundane as well as spiritual points of view, he is gentle and affectionate towards all. True it is that only a tree that is laden with fruits, bends automatically. By Bindrabān Ji's grace and mercy, many Sadhus are engaged in the contemplation of Shabd (practice of Shabd Yoga) and the acquisition of Adwaita Gyan (knowledge of God or Brahm as the sole reality). Beggars get help from him. The home for physically handicapped persons established by him is still there in Faizabad. Many seekers have received initiation from him and many high caste householders have taken his Saran (refuge). All the time one can find in his presence men of position, kings, respected members of the public and government officers who are interested in Parmarth (spiritual welfare). It is impossible to judge and describe the great spiritual benefit which Jivas have derived from the book "Bihar Bindrabān" written to his dictation. He has established primary

schools at many places. The plain truth is that even to this day there has been no other spiritual leader who, while leading a family life and engaged in service, had promulgated a new religion after acquiring a thorough knowledge of cosmogony. Bindraban Ji appears to be the only one, blessed by the Lord, who is attending to worldly and spiritual matters with conspicuous success. One great thing which has come to our knowledge is that he initiates everybody in accordance with the religion he professes and thereby enhances and strengthens his knowledge of the truth. He does not adopt an attitude of partiality of any kind. True it is that without God's mercy, none can promulgate a new religion. It is only in Bindraban Ji that we have noticed that power and gift. Undoubtedly, those who, at this time, have his Darshan with love and affection must be considered to be blessed ones.

As will appear from what has been said above, the "Bindrabani Panth" was a kind of mixed religion having a close similarity with Vaishnavism (Vaishnav faith) and seeking to give Jivas the impression that everything worthwhile could be found in that religion. Though it had no substance in it, worldly people, who are ignorant and devoid of true Parmarth, were carried away by its glamour. This too, was one of the numerous obstacles which Kal puts up against the propagation of Sant Mat. But, by Mauj, not much harm was done.

Sometime after the procession referred to above, Rai Bindraban Saheb's health started deteriorating, which forced him to seek retirement from service prematurely. He then came to Soamiji Maharaj and stayed with Him. Such was the mercy that willy-nilly he was made to practise Surat Shabd Yoga, and he left his mortal coil during the life-time of Soamiji Maharaj. Fortunately, he had no issue as, otherwise, his followers would perhaps have installed his descendant as guru after his death.

His wife, whose name was Bibo, outlived him by several years. But she stuck to Radhasoami Mat and Radhasoami Mat alone. She used to be given the appellation of "Chhoti Mataji". She, too, was held in high esteem in Satsang. Along with Radhaji Maharaj, her Arti, also, used to be performed. In the course of His utterances made on the last day of His life just prior to His departure from this world, Soamiji Maharaj was pleased to observe, "You should treat Radhaji and Chhoti Mataji alike". A small shrine has been built in her memory in Radha Bagh near Radhaji's Samadh.

With a view to acquainting the reader with the teachings of the Bindrabani Panth, the English translation of a few couplets from the book "Bihar Bindraban" is given below.

He who performs Sat Guru Ram's Dhyān is sure to achieve four precious things. He, who has met Sat Guru Ram and cherishes no worldly desire, has attained salvation, and will find abode in the True Home.

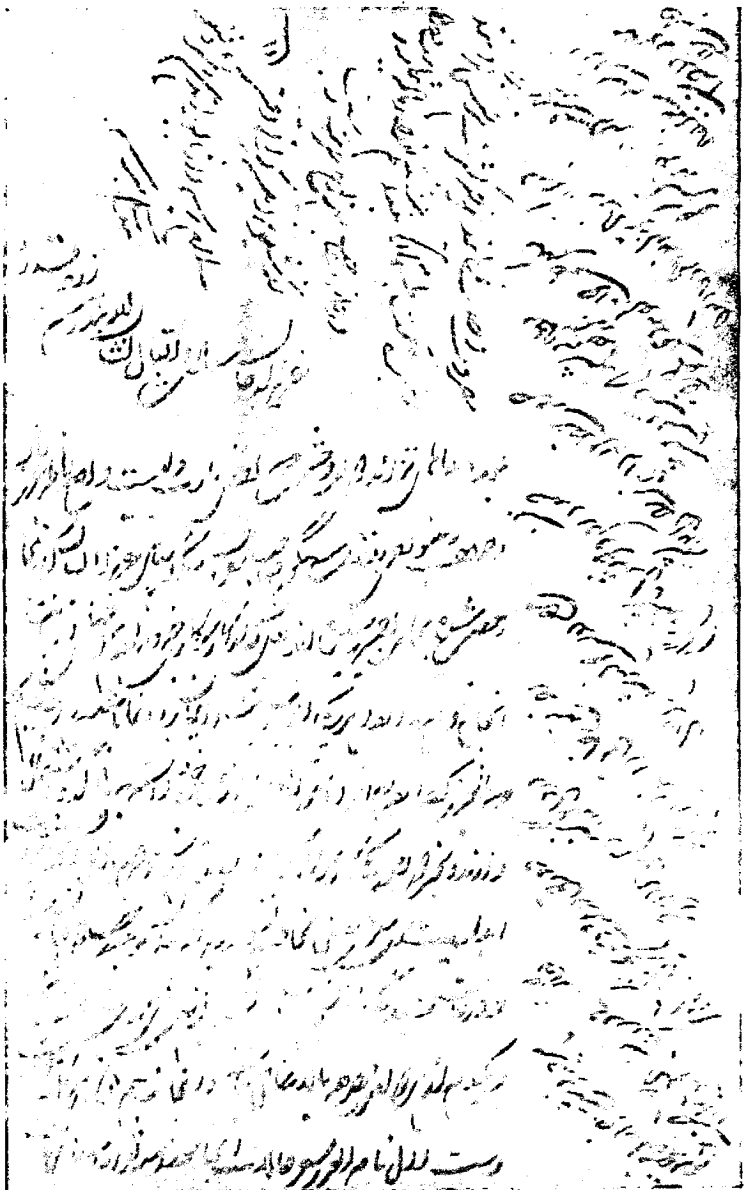
This world is transitory and one has to leave it in a few days. So, why do you accumulate wealth and treasure, and to what purpose have you raised your tent ? Why do you get ensnared by the world ? To try to trade here is sheer madness. Escape forthwith from this trap, O dear, if you have the guts.

Says Bindraban, giving up all other work, repeat the name of Vishambhar and say all glory to Guru. You will then attain salvation and have more of peace and happiness; your body and mind will then also remain pure.

Below is given the translation in English of a letter written in Persian by Soamiji Maharaj to Rai Bindraban Saheb, together with a facsimile of the original letter. Soamiji Maharaj wrote this letter to Rai Bindraban Saheb approximately during the period when he, for the first time, left his family-home and went to Ajmer in 1847 as its post master. There is also a reference in this letter to the oral instructions which Soamiji

Maharaj had given him. In a few words, Soamiji Maharaj has explained the kind of life which a Satsangi should live. A repeated perusal of this letter will enable Satsangis to get help and strength within.

Fascimile of a letter from Soamiji Maharaj



to His younger brother Bindraban Saheb

“My most beloved, blessed and eminent brother Lala Bindraban, may you always prosper.

After blessings for enhancement of your wealth and rank, which is the genuine wish of my heart, I should like you to know that by the grace of Sat Guru Saheb all is well here, for which we should be grateful to the Almighty. I believe that, since the time you left this place for Ajmer, you have been attending to your official work with care and honesty and that you are leading and guiding others also along the path of honesty and righteousness. Following as a regular rule of conduct, the advice which I have been giving you, of discharging your duties faithfully and honestly, you should, at the same time, remain engaged in your devotion to the Guru, and but for attending to those two duties, namely, first your official work, which provides the means of your livelihood, and secondly, devotion to the Supreme Being, who bestows the precious gift of eternal life, you should, on no account, attend to any thing else. Such course of action will lead to your advancement and progress in both the worlds. You should not feel disheartened during the periods of worries and difficulties. Keep on reading the holy books, which you have with you, and do not, even for a moment, forget the two instructions given above. I, too, am busy with official work. Your first letter should contain a description of that place and of the journey. I shall then write to you whatever would seem appropriate at that time. Under all circumstances, keep yourself engaged in the devotion to the Guru. Do not think of doing anything but good to your friend and foe alike. You should attune your mind to the will of the Supreme Creator. Whatever He wills shall come to happen. Under all conditions keep cheerful and smiling and, when necessary, read my letter with attention, so that it may afford you the necessary peace of mind, when you are faced with any difficulty. Keep your spirits high in whatever you do. With blessings.

Please convey my respects to revered Lala Nandi Shankar. I have the same message for him. He should also keep his mind engaged in devotion to the Almighty alone and should not get himself entangled in unnecessary worldly affairs. To say anything more to him would be like teaching medicine to Luqman. I close with blessings. All is well at residence of that gentleman.

Please accept Satnam from Shiva Narain, clerk of the office, and respects from Babu Ram Dhan writer.

سر دال

(Shiv Dayal)

### Chapter 3

#### CHACHAJI SAHEB

Rai Pratap Singh Seth was the youngest brother of Soamiji Maharaj. That is why he came to be known as 'Chachaji' (uncle) or 'Chachaji Saheb'. He was younger to Soamiji Maharaj by twelve years and was born on the third day of the dark half of Kuár in 1887 Vikram.

He had three sons, — Suchet Singh, Sujan Singh and Sudarshan Singh. The names of all the three of them have been mentioned in the following Arti Shabd (hymn) in Sar Bachan Radhasoami (Poetry) Part I.

I now perform Arti of Sat Guru. I apply my Surat to Shabd every moment. (1)

I make all preparations for the ceremony of Arti. I hold the platter of *Sucheti* (vigilance) in my hand. (2)

I kindle the flame of *Sujani* (wisdom) and behold *Sudarshan* (beautiful and handsome) Form within. (3)

Satsangis are all *Sumeet* (good friends), *Pratap* (good fortune) has smiled upon them and they have conquered the mind. (4)

(S. B. Poetry 1, VIII/5, 1-4)

It appears that at the time Soamiji Maharaj composed this Arti Shabd, Chachaji Saheb had only one grand-son whom Soamiji Maharaj gave the name 'Sumeet Singh'. Hence, the word "Sumeet" appears in the first line of the fourth couplet. He was the first issue of Lala Suchet Singh and passed away before he was one year old.

Lala Suchet Singh had a daughter whose name was Pyari Bibi. She had been married to Lala Beni Prasad Kapur of Allahabad. Lala Suchet Singh's other issue was a son, Satnam Singh whose two sons, Amar Singh and Vijay Singh, are still alive.

Lala Sujan Singh Seth had two sons, Saheb Singh and Sukhdeo Singh. Lala Saheb Singh's sons were Soami Saran, Radha Saran and Guru Dhyani Singh. Anand Singh is Lala Sukhdeo Singh's son.

Lala Sudarshan Singh had an only daughter who passed away in her infancy.

Chachaji Saheb's wife, whose name was Gopal Dei died very young when Chachaji was only thirty. Hence it was mainly Radhaji Maharaj who took upon Himself the bringing up of all his three sons. Chhote (younger) Bhai Saheb Sudarshan Singh Seth used to say that when he was a small child Radhaji Maharaj gave him resin soaked in water every morning to eat. From this it appears that Radhaji Maharaj perhaps used to keep resin soaked in water at night and, the next morning, She gave the extract to Soamiji Maharaj to drink and distribute the resin among the children.

Chachaji Saheb was well-versed in Hindi, Urdu, Persian and English. Since Granth Saheb used to be recited in the family home, it was but natural that he should have known Gurumukhi.

Chachaji Saheb served under the Postal Department throughout his career. It was in connection with his official duty that in September-October 1858, he met Huzur Maharaj in Meerut. Huzur Maharaj had the golden opportunity of

hearing from Chachaji Saheb the praise of Soamiji Maharaj. Thus Huzur Maharaj had the great good fortune of getting Darshan of Soamiji Maharaj on a Sunday in November, 1858.

Chachaji Saheb performed Soamiji Maharaj's Sewa with great devotion, as can be seen from a perusal of the book "Biography of Soamiji Maharaj". Chachaji Saheb is the author of this book and he has given in it all the information he could about his own self. It is, therefore, unnecessary to write much about him here. It is, however, very necessary to explain the kind of attitude which he maintained towards RADHASOAMI Nam and Radhasoami Mat (Faith) so that one can understand how deep-rooted the many controversies which developed later on were.

Although Soamiji Maharaj had given a clear exposition of the greatness and profound character of the Mat (Faith) in His discourses, poetical compositions and instructions, and Chachaji Saheb formally adopted RADHASOAMI Nam and Radhasoami Mat, yet it was to Sat Nam that Chachaji Saheb continued to adhere.

Before Huzur Maharaj came and RADHASOAMI Nam was revealed, Chachaji Saheb had already taken initiation in Sat Nam. Granth Saheb was also used to be recited by the family members. Chachaji Saheb used to regard the new Faith of Soamiji Maharaj as more or less similar to that of Guru Nanak. Chachaji Saheb also used to believe that future Gurus would be from amongst the family-members. Since Rai Bindraban Saheb had promulgated a separate faith of his own, one should not be surprised if Chachaji Saheb had been under the obsession that it was Rai Bindraban Saheb who would be Soamiji Maharaj's successor.

Once Soamiji Maharaj told Chachaji Saheb, "If you have a desire to function as a guru, you have my permission to do so". To this, Chachaji Saheb's reply was, "I want to remain a servant only and have no desire to become the master. I shall also perform whatever act of Sewa I can as a servant".



Soamiji Maharaj's last utterances on the day of His departure, conveying instructions to Satsangis, have been recorded by Chachaji Saheb in his book "Biography of Soamiji Maharaj". Bachan No. 13 of these last utterances is as follows:

Then Sudarshan Singh enquired to whom one should refer one's Parmarthi queries. Thereupon, Soamiji Maharaj replied, "Whosoever has anything to ask, must refer it to Salig Ram (Huzur Maharaj)".

But Bachan No. 14, which follows immediately, is as under :

Addressing Lala Pratap Singh, Soamiji Maharaj observed, "The Faith I had given out, was that of Sat Nam and Anami. Radhasoami Faith has been introduced by Salig Ram (Huzur Maharaj). You should let it also continue. Satsang must go on. Satsang shall spread far and wide in future."

Omniscient Soamiji Maharaj knew what kind of activities would be indulged in by Chachaji Saheb after His departure from this world. That is why He had asked Chachaji Saheb in clear terms that he should let Radhasoami Mat also continue. The purpose of Soamiji Maharaj's so saying was that Chachaji Saheb should not openly oppose Huzur Maharaj and should also refrain from promulgating a new faith of his own like Rai Bindraban Saheb. It was not possible for Chachaji Saheb to give up his adherence to Sat Nam altogether, rather, it was definite that the tendency which lay suppressed within him would come to the surface in the absence of Soamiji Maharaj and that is why Soamiji Maharaj was pleased to order indirectly that Radhasoami Mat would be propagated by Huzur Maharaj in the capacity of His successor and Chachaji Saheb should not oppose Him.

Though the seat of a human being's Surat is the third Til, he carries out all his activities from the heart-centre.

Soamiji Maharaj's heart-centre was at Sat Lok. Hence, whenever He spoke, it was from this centre, viz., Sat Nam from where He spoke. In this sense, Soamiji Maharaj had said that His religion was that of Sat Nam and Anami.

None but Huzur Maharaj could recognize Soamiji Maharaj. How, indeed, could anyone else recognize Him ? Radhasoami alone can recognize Radhasoami. It was only when Huzur Maharaj came to His presence that Soamiji Maharaj gave out Radhasoami Mat openly. Then, Surats having an affinity with Soamiji Maharaj also came and they accepted and adopted RADHASOAMI Nam with their heart and soul. The reasons behind Soamiji Maharaj's declaring that Radhasoami Mat had been promulgated by Huzur Maharaj were, firstly, Radhasoami Mat was given out only when Huzur Maharaj came, secondly, RADHASOAMI Nam was given out for the sake of Huzur Maharaj, thirdly, it was Huzur Maharaj through whom RADHASOAMI Nam was revealed, and fourthly, it was Huzur Maharaj who prayed that Radhasoami Mat be promulgated and at His request alone Radhasoami Satsang was established on the Basant Panchmi Day in 1861.

In Bachan No. 14 of Soamiji Maharaj's last utterances, it is also worth noting that He had observed "My religion 'was' that of Sat Nam and Anami". He did not say, "My religion 'is' that of Sat Nam and Anami". By this, Soamiji Maharaj meant : I used to give initiation in Sat Nam so long as Huzur Maharaj did not come to My presence, for, none else was fit for RADHASOAMI Nam and Radhasoami Mat and, for that reason, My religion was that of Sat Nam and Anami, then. But when Huzur Maharaj and other Adhikari (spiritually fit) Surats came, I started giving initiation in RADHASOAMI Nam, and now it is Radhasoami Mat which My successor will propagate. Since you adhere to Sat Nam, you go on worshipping Sat Nam Anami, but do not oppose Huzur Maharaj and Radhasoami Mat.

One can also clearly see that Soamiji Maharaj's utterance that Satsang will continue and that it shall spread far and wide in future, has come to be true.

Chachaji Saheb remained alive for more than thirty years after the departure of Soamiji Maharaj to His Original Abode. During his life-time itself, Radhasoami Satsang made great and rapid strides under the guidance of Huzur Maharaj and the glory and greatness of RADHASOAMI Nam was firmly impressed on Jivas. But Chachaji Saheb did not adopt RADHASOAMI Nam and Radhasoami Mat the way sugar mixes with milk. Though he could not dissociate himself from Huzur Maharaj's Satsang, he could not at the same time partake of the bliss of Huzur Maharaj's Satsang to the extent he should have done.

Soamiji Maharaj departed from this world in 1878. Chachaji Saheb was then still in service.

When the post of Post Master General was offered to Huzur Maharaj, He declined the offer on the ground that He could not agree to staying away from His Guru, and proceed to Allahabad. He would not leave Agra. Huzur Maharaj was then requested to spend two or three days in a month in Allahabad, and the rest of the time, He could have His camp office in Agra.

When Soamiji Maharaj left His mortal coil in 1878, Huzur Maharaj kept on attending as well as conducting Satsang like a brother Satsangi. Huzur Maharaj's camp office in Agra was abolished in 1881 and He left for Allahabad where He stayed till 1886. At times, He had to come to Agra for a few days. Hence, there was no question of any resistance or opposition against His Satsang in the course of these eight years.

Soamiji Maharaj had told Huzur Maharaj that two of His own Anshas (emanations) were in Benaras (Varanasi) in the form of brother and sister. Hence, Huzur Maharaj started searching for them. In 1884, He took

Babuji Maharaj under His shelter and protection. Next year, in 1885, He took Maharaj Saheb under His fold. The following year, that is, in June 1886, Huzur Maharaj expressed His desire to retire from service and take pension, but on being hard pressed, He postponed doing so till another four to six months. Ultimately, on February 11, 1887, he handed over charge of the office of Post Master General to Mr. K. J. Padshah and left for Agra.

Since 1884, Huzur Maharaj began to stay in Agra for longer periods and Satsang started making rapid strides. Being hardpressed by Satsangis and Satsangins, He started accepting their Sewa. After His retirement from service in 1887, regular Satsang started at His place in Pipal Mandi, Agra.

With great zeal and enthusiasm, Buaji Saheba and Maharaj Saheb who were the Supreme Being's own special emanations, were there as perfect Gurumukhs and, along with Them, Babuji Maharaj as well as many other loving devotees were also present in Huzur Maharaj's Satsang, enjoying the bliss of the delightful activities going on there. Satsang used to be held several times during the day. The enthusiasm was tremendous and unflagging, marked by a constant stream of discourses, delightful activities, Artis, distribution of Parshad, Bhandaras, and so on. Satsang made rapid progress day by day. Once Huzur Maharaj graciously observed that, by the unbounded mercy of Radhasoami Dayal, some Sants were present in His Satsang while there were many having the status of a Sadh.

That was also the time when Chachaji Saheb put up the stiffest resistance and opposition. With all his might, he tried to prevent everybody from attending Huzur Maharaj's Satsang, so much so, that if the Sadhus staying in Panni Gali ever expressed a desire to attend Huzur Maharaj's Satsang, Chachaji Saheb and his eldest son Lala Suchet Singh would beat them up with a stick (cudgel). Quite often, Chachaji, at his house, used to utter harsh words about Huzur

Maharaj and he used to hurl abuses on Satsangis on their way to Huzur Maharaj's Satsang. At times, he completely lost self-control. Chachaji Saheb's wrath and anger were, of course, short-lived, but their after-effect was not good. He went into such fits of ill-temper at intervals of a month or two

Huzur Maharaj had a very mild temperament. He never wanted that Soamiji Maharaj's family-members should be displeased with Him or He should cause them any pain and sorrow. Accordingly, Huzur Maharaj used to keep mum before the outbursts of Chachaji Saheb, and to lend lustre to Chachaji Saheb's Satsang, He would even be prepared to stop His own Satsang. It was the constant effort of Huzur Maharaj to see to it that Chachaji Saheb's prestige before Satsangis was not impaired in the least. Radhaji Maharaj, too, used to keep Chachaji Saheb under check, saying, "Do not go against the Eminent Hans (Huzur Maharaj), for, if you yourself had the capability, why should the family-treasure go to an outsider" ? Radhaji Maharaj left Her mortal coil in 1894 By that time, all bickerings and quarrels had come to an end, and Chachaji Saheb, too, had calmed down. Not much resistance and opposition had to be encountered afterwards.

But this much ill-feeling did persist that Chachaji Saheb used to lend great support to those who objected to RADHASOAMI Nam and opposed Huzur Maharaj. Such persons used to get shelter and refuge under Chachaji Saheb. They were considered to be his very special and close associates. Chachaji Saheb used to be very nice towards them and he would extend them warm hospitality. On his recommendations, they used to enjoy such rights in Satsang as they would not usually be entitled to. As a matter of fact, it was before these very persons that Chachaji would open out his heart and they, on their part, used to regard him alone as their Guru and leader. Chachaji Saheb used to mix heartily with such persons alone.

And that is why the Beas group, even to this day, regards Chachaji as their founder. This group used to consi-

der Chachaji and later on, his youngest son Rai Bahadur Sudarshan Singh Seth, to be Sants. In 1891-92, Baba Jaimal Singh, after having severed all connections with Huzur Maharaj's Satsang, formed a separate group of his own in Beas and started giving initiation in Sat Nam. He entered into an alliance with Chachaji Saheb. Chachaji gave considerable support to Baba Jaimal Singh and, afterwards, to Sardar Sawan Singh. The strong craving which Chachaji once had within him for assuming the role of a guru got an outlet in this manner and in this form, and he was somewhat comforted. Later, when the same craving had come into full play through Babu Shyam Lal, Chachaji Saheb completely calmed down and, thence onward, no resistance or opposition of any kind towards RADHASOAMI Nam remained.

Babu Shyam Lal referred to above, gave up RADHASOAMI Nam and preached the name "Dhara Sindh Pratap" saying that RADHASOAMI Nam had no longer any force behind it. He established a separate Satsang of his own in Gwalior to which he gave the name 'Shabd Pratap Satsang' or 'Shabd Pratap Ashram'. His followers consider Chachaji Saheb alone to be the successor of Soamiji Maharaj. They call him a Param Sant and also assign to him the appellation of 'Param Purush Puran Dhani.'

Chachaji Saheb's eldest son Lala Suchet Singh, whose name has been mentioned above, had neither any love for RADHASOAMI Nam nor did he receive initiation from Soamiji Maharaj. But so strong was his obsession that the 'Guruship' should remain the exclusive privilege of his family members that when he realized that it was Huzur Maharaj who was Soamiji Maharaj's successor and because of this, neither his father nor he himself could become the guru, he started opposing Huzur Maharaj throwing all courtesy and decorum to the wind. But Huzur Maharaj went on trying to please him all the time by spending money lavishly for his sake and in all other ways.

When, on the application of Chachaji Saheb, everything was ready for the initiation of Suchet Singh by Huzur Maharaj

he said, to Huzur Maharaj, "I shall accept initiation only if you first let me have some inner experience". To this, Huzur Maharaj replied, "You try for yourself ! Do what you are told for one year, six months, one month, one week, three days or at least for one single day, and see for yourself". But Suchet Singh did not agree. When Chachaji took him to the presence of Huzur Maharaj again after a few days and said that he had now agreed to receive initiation, provided, as promised earlier, Huzur was pleased to confer on him some inner experience within one day. To this Huzur Maharaj's reply was, "What I said then, was valid for that occasion only. Now he can have such experience only on the merits of spiritual endeavours made by him after initiation, not otherwise." Chachaji Saheb initiated him after the departure of Huzur Maharaj to His original Abode.

After His return from Sind, Maharaj Saheb held a memorable Satsang in the court-yard of Prem Bilas, in Pipal Mandi. Three seats had been provided side by side on that occasion. Maharaj Saheb graced the middle one, on one side of which Chachaji took his seat, while the other seat was occupied by Lalaji Saheb, Hazur Maharaj's son. Special arrangements were also made on that occasion for seating Satsangis. Satsangis of long standing and of a high order in Parmarth were issued first class passes. Others were given second class passes, third class passes being distributed to those who had joined Satsang only very recently. Satsangis were allotted seats in Satsang accordingly that is, those having first class passes occupied the front seats, Satsangis with second class passes were seated behind them, and at the back were those having third class passes. Lala Suchet Singh questioned Lalaji's having been given a seat at par with that of Chachaji Saheb. This annoyed Maharaj Saheb so much that he rebuked Lala Suchet Singh severely. Chachaji Saheb went on pleading, "Pardon him, Oh, pardon him, he is only your child".

As stated above, after the demise of Radhaji Maharaj in 1894, Chachaji Saheb used to spend most of his time in ;

attending on Huzur Maharaj, participating in His Satsang and engaging in Parmarthi pursuits. Later on, he started obeying the instructions of Maharaj Saheb. By then, he had almost come up to the plane of conformation and compliance. On Maharaj Saheb's advice Chachaji Saheb transferred to the Radhasoami Trust all property of spiritual significance he had in his possession, e. g., Soami Bagh, Radha Bagh, and so on. This was indeed noble of Chachaji Saheb. Chachaji Saheb was the President of the Central Administrative Council of the Radhasoami Satsang and held that office till he breathed his last. He always helped and cooperated with Maharaj Saheb in conducting Satsang affairs and in administering Satsang property. Chachaji Saheb passed away at about 2 p. m. on the seventh day of the dark half of Falgun in 1965 Vikram, corresponding to February 12, 1909.

Chachaji Saheb was an extremely blessed soul. He remained in attendance on Soamiji Maharaj for about fifty years. He also performed the Sewa of Radhaji Maharaj. With great zeal and enthusiasm, he used to apply himself to the work of planting trees, preparing flower-beds, growing orchards, etc., in Soami Bagh and looking after them. He used to look to the comforts etc. of Sadhus and Satsangis staying in Soami Bagh as well as visitors and guests. He was a large hearted person. No matter where he used to be in connection with his official duties, he used to earmark the greater part of his income for Parmarthi activities and he also used to spend liberally in feeding the poor and destitute, distributing cloth to them etc.

The day on which Huzur Maharaj left His mortal coil towards the evening, Chachaji Saheb remained sitting near Him from noon. In the evening, at about 5-30 p. m., he left for Panni Gali, saying that he would come back after easing himself, etc. After he had left, Huzur Maharaj passed away at 6-45 p. m. The news reached him at Panni Gali. He felt very sorry and bitterly repented saying that he had just left when the precise moment came. Indeed, it was a matter of the greatest regret.



CHACHA JI SAHEB



*Partap Singh Solanki*

One thing which Chachaji did and which will be always remembered was that one day, heaven knows what brainwave he had, he tied up into a bundle many letters of Soamiji Maharaj in His own hand-writing, His other

papers as well as many articles of His use, and dropped the bundle into the well in Soami Bagh sanctified by Soamji Maharaj. He then went to Lala Tota Ram and told him what he had done. Hearing him, Lala Tota Ram gave out a shriek and said "O Chachaji Saheb, what have you done ?" Chachaji Saheb replied, "Brother, I know the value of these things, there is no knowing in whose hands these precious things will fall and whether they will be preserved with due care. That is why I thought that I should rather drop them in the well sanctified by Soamiji Maharaj Himself". Said Lala Tota Ram, "But we are here who can realize their worth, you could give them over to us." Be that as it may, Chachaji Saheb, too, very much repented his action afterwards, but what could be done ? Done is done and cannot be undone. It is a matter of some satisfaction, however, that the well into which the mouthwash of Soamiji Maharaj and the water sanctified by Him had been poured also turned out to be the repository of many of His articles of use.

Lala Tota Ram requested Chachaji Saheb to give him any letters or papers in the hand-writing of Soamiji Maharaj or any articles of His use which Chachaji Saheb might still have in his possession, so that they could be preserved in Satsang as relics. Chachaji Saheb's reply was that he had no such thing with him any more. But he promised to make a search, and if he could find anything he would give it to Lala Tota Ram. Four to six months thereafter, Chachaji Saheb brought a letter written by Soamiji Maharaj to Rai Bindraban Saheb and gave it over to Lala Tota Ram saying "Take this. I could trace it to your luck." A fascimile of this letter has been given at page 12.

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## Chapter 4

## LALA SUJAN SINGH SETH

He was the second son of Chachaji Saheb. He served under the Postal Department. While he was in Allahabad, Radhaji Maharaj stayed with him for a few days. After retiring as the Superintendent of the Dead Letter Office in Lucknow and taking pension, he stayed in Lucknow for a long time. About 10-12 years before his demise, he rented a house in Allahabad close to Satsang and continued to stay there with his wife, grandson and daughter-in-law. He used to attend Satsang twice a day and remained engrossed in other Parmarthi activities.

A small platform first used to be kept in Satsang as his seat. But he did not approve of this. Finding him persistent and adamant, the platform was removed but Babuji Maharaj ordered that there must be a cushion for him. Accordingly, he always used to sit on the cushion kept on the floor. The following letter has been found from him :

R.S.

Radhasoami Satsang,  
Allahabad  
5-7-1921

My dear and respected Bhai Saheb,

Your kind card of 3rd instant to hand. Babuji Maharaj is much better with grace and has wished you hearty R.S. He saw your card and has graciously given the following explanation for Surat, Birat and Nirat.

Surat has three attributes or aspects. (1) Surat, (2) Birat and (3) Nirat. First is Surat, which is energy that is all love and merged in its own self. Second is Birat, which is the power of getting separated or of dissociating from others, that is, it is that power by means of which one can get separated

and then use the power of discrimination (discernment). Third is Nirat, which is the power of discrimination or discernment, that is, it is that attribute of Surat by means of which the right (true) Shabd can be picked out after discarding the spurious sounds, and which enables Surat not to get lost at any centre and to catch hold of the right Shabd after picking it out from other sounds. For giving the meanings of these words in your Glossary, the following will suffice :

- (1) Surat—The capacity to get merged in one's own self.
- (2) Birat—The capacity to get separated.
- (3) Nirat—The capacity to discriminate.

The word whose meaning is "dancing" is Nritya. My Urdu writing is not clear, I hope you will understand it. With regards and hearty R. S.

Yours obediently

G. M. SARAN

His wife whose family name was Draupadi and whose Parmarthi name was Soami Singari, was a very loving devotee. From the time of Soamiji Maharaj, she had great affection for Babuji Maharaj. Whenever Babuji Maharaj came to Soamiji Maharaj, she would treat Him very affectionately and invariably give Him some nice thing or the other to eat and drink. It was because of her strong desire and eagerness that Lala Suján Singh Seth came to Allahabad with the whole family and remained in Babuji Maharaj's Satsang.

Due to old age, she was losing eye-sight. One evening, she fell from the roof, as a result of which, her hip-bones were broken and she passed away the next morning, i. e., January 20, 1936. By a curious coincidence, within a few hours of her leaving her mortal coil in Allahabad, and her brother-in-law, the Chhote (younger) Bhai Saheb, Lala

Sudarshan Singh Seth also breathed his last in Agra. On the same day, King George the fifth of England, also passed away.

Lala Sujan Singh Seth and his wife used to be called Bare (older, senior) Bhai Saheb and Dadiji (grandmother), respectively. Lala Sujan Singh passed away in Allahabad on January 14, 1934 at six O'clock in the morning.

Sujan Singh Seth



## Chapter 5

## LALA SUDARSHAN SINGH SETH

He was the youngest son of Chachaji Saheb. Of the three brothers, he had the greatest interest in and enthusiasm for Satsang as well as Parmarth from his very boyhood. He was born in 1858 and, was older than Babuji Maharaj by 3-4 years. He received initiation from Soamiji Maharaj in 1866 when he was eight years old. Though quite young then, he used to attend Soamiji Maharaj's Satsang with great enthusiasm, as if he had adopted Sant Mat after thoroughly understanding its principles and tenets. It was from those days that he had become friendly with Babuji Maharaj.

In connection with the case with Dayal Bagh, he was asked many questions in the course of his deposition as a witness. Some of his replies are reproduced below. He said :

Radhaji Maharaj, too, had the same status as Soamiji Maharaj. Radhaji Maharaj's name was Narain Dei. Soamiji Maharaj had said in my presence "This Surat has come with Me from the Highest Abode and She is a "Nij Dhar" (Original Current from the Supreme Being). Hence, She should be called "Radhaji". I had told Chachaji Saheb that I regarded Huzur Maharaj as Sant Sat Guru. Chachaji Saheb's photograph is also there in the "Bhajan Ghar" where photographs of Soamiji Maharaj, Huzur Maharaj and Maharaj Saheb have been kept, but Chachaji Saheb's photograph has not been kept there as that of a Sant, but only out of respect and regard for him. I can say from personal experience and on the basis of inner realization that past Sant Sat Gurus have been giving me indications about future Sant Sat Gurus. Prior to His departure, Soamiji Maharaj told me in clear terms about Huzur Maharaj. I was told by Huzur Maharaj that Soamiji Maharaj had said that two of His own and special Emanations (as brother and sister) were in

Benaras, who would have to be vouchsafed protection and support. Huzur Maharaj had also told me that, after Him, Satsang would be held in Allahabad. Huzur Maharaj used to say that Premanand and Madhav Prasad were the joint Presidents of the Allahabad Satsang and they were 'Sakhá Surats' (Companion Surats). I gathered from this that They would be Sant Sat Gurus in future. During 1902-1907, I had been to Maharaj Saheb's Satsang four or five times. Buaji Saheba was a Sant Sat Guru but since a year or two prior to Her departure from this world, Babuji Maharaj was functioning as the Sant Sat Guru on Her behalf, for, as stated earlier, Huzur Maharaj had told me that, in future, Maharaj Saheb and Babuji Maharaj would become Sant Sat Gurus and Buaji Saheba, too. Buaji Saheba's Samadh is in Sat Lok. She has no Samadh here. I went to Benaras 2-4 days prior to Maharaj Saheb's departure to His Original Abode. Maharaj Saheb was pleased to tell me at that time that His sister would conduct the Satsang in future, but since She remained behind Purdah (curtain), the activities of Satsang would not be carried out in the fullest measure. I regard Sant Sat Guru, the Most High and Respected Babuji Maharaj as the Incarnation of Radhasoami Dayal.

I was conferred the title of Rai Bahadur in 1910. At the time I retired from service, I was Superintendent, Class I, under the Post and Telegraph department. I retired in 1913. My salary, then, was 600 rupees. I used to get 300 rupees more as allowances, etc. I get a monthly pension of rupees two hundred and ninety. Since 1909, I am the Vice-President of the Central Administrative Council of the Radhasoami Satsang. I am the junior Vice-President from the time Lalaji Saheb became the President after Chachaji Saheb's demise.

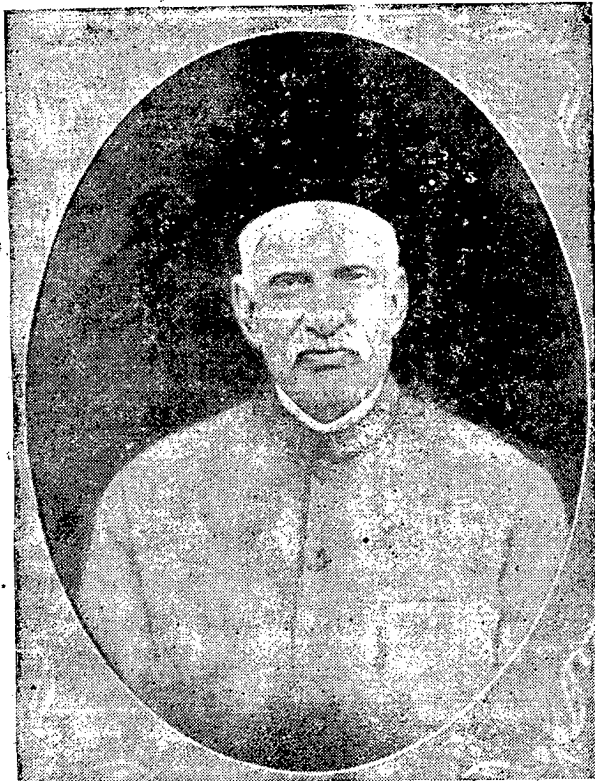
To another question put by the lawyer for Dayal Bagh, Lala Sudarshan Singh Seth's reply was :

A long time back, I saw (read) a book written by Sahebji Maharaj (guru of Dayal Bagh) in which he had observed that worship of Samadhs was the worship of graves. I came to know from his friends and companions that about fifty thousand rupees had been collected for the construction of a Samadh building in the memory of Soamiji Maharaj but, ultimately, that sum was not utilized for this purpose. It had been collected by Sarkar Saheb (Sahebji's guru). There is no Samadh in memory of Sarkar Saheb. I have not heard of Sahebji Maharaj's constructing any Samadh in Sarkar Saheb's memory. All members of the Council, Huzur Maharaj, Chachaji Saheb, Maharaj Saheb, Babuji Maharaj as well as myself have drunk water from the well in Soami Bagh as this water is sanctified for it has in it large amount of Soamiji Maharaj's mouth-wash and water sanctified by Him. I have not seen anyone belonging to the Dayal Bagh group taking water from the well in front of the Samadh building in Soami Bagh.

Radhaji Maharaj had granted Huzur Maharaj permission to initiate others. After the departure of Soamiji Maharaj from this world and before Huzur Maharaj had started functioning openly as the Sant Sat Guru, Radhaji Maharaj used to initiate ladies through me after making them sit before Her. There was an interval of nine years between Soamiji Maharaj's passing away and Huzur Maharaj's functioning openly as Sant Sat Guru.

In 1910, when the Ghazipur Satsang, that is, the Dayal Bagh group seceded from the Council established by Maharaj Saheb, a debt of Rs. 10,000 had to be paid. This sum had been borrowed in Maharaj Saheb's time for the construction of Soamiji Maharaj's Samadh. The debt was repaid out of Bhents offered to Babuji Maharaj".



**SUDARSHAN SINGH SETH**

Chachaji Saheb's disciples used to consider Lala Sudarshan Singh Seth to be his successor. Some used to regard him as their guru. They used to pay obeisance to him. But when any Satsangi from Allahabad wanted to do so, Lala Sudarshan Singh would not allow and would say, "No, you are Babuji Maharaj's disciple, I will not let you touch my feet."

He had no issue. He spent all his income on Satsang. Whenever Babuji Maharaj went from Allahabad to Agra on the occasion of any Bhandara and stayed in Soami Bagh, all expenses including those involved in feeding Satsangis, used to be met from his pocket. He dedicated almost all his property and the income from it to Parmarth and made a will to the effect that they should be utilised in the same way in future, too.

Soamiji Maharaj gave him the name of Sudarshan Singh, but He used to call him "Darso".

When he was a B. A. student, he expressed his desire to proceed to England for higher education. But Soamiji Maharaj was pleased to observe that whatever worldly success and progress he was destined to achieve, would be forthcoming without his going to England. Hence, he dropped the idea of going abroad. And what Soamiji Maharaj had predicted, came out true.

Lala Sudarshan Singh Seth used to write off and on to Soamiji Maharaj, and Soamiji Maharaj, on His part, used to communicate to him instructions and answers to his questions. Some of these answers form the basis of discourses No. 250, 251 and 252 of Sar Bachan Radhasoami (Prose).

Lala Sudarshan Singh Seth got married 5-6 years prior to Soamiji Maharaj's departure from this world. At that time his wife was only 9-10 years old. According to the custom of those days, she used to be in veil before Soamiji Maharaj who used to accost her endearingly thus : "Won't you show me your face, dear ?" Her name was Ram Dei, but Huzur Maharaj gave her the name of "Soami Sanwari". She was generally known by the name of Dadiji (grand-mother).

Lala Sudarshan Singh Seth used to be called 'Chhote (younger) Bhai Saheb, or only Bhai Saheb or Seth Saheb.

Inasmuch as there is a reference to Bhai Saheb in the letter written by Huzur Maharaj on February 9, 1897 to Babuji Maharaj, the relevant portion of that letter is reproduced below.

Owing to the presence of Lala Sudarshan Singh, there has been much Bilas lately, the Satsang being kept up till very late in the night. He has left for Hoshangabad today.

Another letter, which Maharaj Saheb wrote to Bhai Saheb, is quoted below :

R. S.

Agra, 15th March, 1897

My dear respected and beloved brother,

I have been directed by Huzur Maharaj to acknowledge the receipt of your last letter and postcard and to communicate the following reply.

To enable you to obtain long leave the requisite period of three months from return from privilege leave elapses, I think, on the 8th May next and you are permitted to apply for furlough from any date thereafter. You may initially take about 6 or 8 months furlough which will, if required, be extended.

Your Suratiá has been enlarged by the addition of 4 more lines as per enclosure and you will see now that others, viz., Prem Pyariji, Prem Saroopji and Prem Prakashji (Lala Chhotoo Lal) are also specially related with you. You will no doubt gratefully thank the Supreme Father for the mercy He has shown you by this addition.

With regard to your application for passport for the higher regions, I have to say that you have apparently forgotten the passport already granted to you for Sat Lok. It was given to you long ago when you were taken under the protection of the Supreme Father but you have, it seems, mislaid it somewhere in the box of your heart. Your request for passport is, therefore, unnecessary. Moreover, your case is special and the S. Masters and guards at the intermediate stations will not ask for it as in the case of the postal and railway mail service superintendents, it is already known to them that you are in possession of the special pass. But they cannot dispense with the examination of spiritual worth necessary for transit at each station. The travellers from the plague stricken regions of the third division of creation are examined and detained there and allowed to proceed when their mental malady is cured to the extent

necessary for progress to the next. You ought therefore submit to this quarantine cheerfully and patiently to ensure your mental cure at various stages. As to eventual location in Sat Lok there is not the slightest doubt and you ought to be gratefully and patiently thankful to the Supreme Father for it.

Huzur Maharaj sends you His grace and we all jointly and severally our hearty and affectionate R. S.

Yours affectionately

B. S. Misra

P. S. The distance to be traversed is so long long .....to complete the journey.....should not therefore be impatient at the quarantine delays or the time occupied in transit. If he is over anxious for the acceleration of speed he should endeavour jointly with the fellow passengers and the Master of the Train to increase the Prem Power which is the real motor force by which the spiritual train moves.

The 'Suratia,' referred to in the above letter is the following hymn of Prem Bani Radhasoami Part 4 :

Suratia, seeing the bliss of Guru's Feet, is thrilled with joy. (1) Playing with Guru, she feels overjoyed. Her joy goes on increasing day by day. (2) Love and faith in the Holy Feet are augmented. Passions and pleasures are rejected. (3) She recites Bani with fervour and zeal. Living close to Guru, she feels cheerful. (4) She listens to His Bachans attentively, and performs internal Abhyas with alacrity. (5) Her mind and spirit concentrate and move onward. They leave behind the region of Maya. (6) She penetrates third Til, hears music and witnesses the light of Jyoti (flame) (7) She rushes on towards Gagan (Trikuti). Kal is mortified on seeing this. (8) She ascends to Sunn and hears the Shabd of Akshar Purush. She enjoys the company of Hansas there. (9) Hearing the Dhun (sound) of Bhanwargupha, she goes further

beyond and becomes one with the Nij Súrāj (Special Sun, Sat Purush). (10) On seeing Alakh and Agam, she becomes free from all cares and thoughts, and realizes Prem Anand (love and bliss in abundance). (11) Prem Pyari (beloved) and Rangili (jovial) Surat becomes the special and favourite attendant on Beloved RADHASOAMI. (12) She is exceedingly delighted on having Darshan. She has found abode in the Highest Region. (13) Prem Pratap (splendour and brilliance of Prem) is spread all over the devotee. Prem Swarup (Loving Form) is implanted in the heart. (14) This attainment and this understanding are beyond comprehension and are wonderful. A rare and special disciple realizes them by grace. (15) He attends Satsang and adopts Soami Saran (Saran of Soami). He elevates his Surat to Nij Akash. (16) His Surat will then attain the status of Soami Pyari (beloved of Soami), and get the special wealth of Prem (love). (17) Radhasoami casts His glance of grace on Prem Dular (one fondled and loved), who becomes a chosen one. (18) He, who performs such a rare Bhakti (devotion), goes straight to Nij Ghar (Original Abode), without much effort on his part. (19) My Surat, full of humility, has become Soami Sanwari (embellished by Soami), and sings His praises with every breath. (20) My Surat has become Prem Dulari (one fondled and loved) and Shabd Pyari (beloved of Shabd), and, having been enriched, takes her seat at the Holy Feet. (21) I have accomplished my task by adopting Dayal Saran (Saran of the Merciful). I have given up worldly attachments and hopes. (22) Surat Pyari (the beloved Surat) lives on Prem Adhar (the support of love) and is indifferent to the world. (23) Bhakti is being applauded loudly everywhere. Karam and Bharam have all been destroyed. (24) Prem Adhari (one who has Prem as support) is the choicest and the best of Surats. She lights a lamp

for performing Arti. (25) All the devotees sing Arti in chorus, relying on the Holy Feet of RADHASOAMI. (26) Beloved Radhasoami showers His grace, and illumines every heart with Prem Prakash (light of His love). (27)

The names of many high class Parmarthis and loving devotees have been mentioned in the above Shabd (hymn), e. g., Premanand (Maharaj Saheb), Prem Pyariji, Prem Pratap, Prem Swarup (Lala Raj Narainji), Soami Pyari (daughter of Prem Pyariji), Prem Dular (Lala Girdhari Lal), Soami Sanwari (Bhai Saheb Sudarshan Singh Seth's wife), Prem Dulari (Girdhari Lalji's wife), Shabd Pyari (Naiyanji Saheba). Dayal Saran (Manager, Prem Patra), Prem Adhar (Babuji Maharaj), Surat Pyari (Maiyanji Saheba), Prem Adhari (Vakil Charan Saran Kapoor's aunt), and Prem Prakash (Lalaji Saheb). It is said that at the time Huzur Maharaj composed this hymn, someone submitted to Him that Lalaji's name had not been included, whereupon, Huzur Maharaj was pleased to add the last couplet, viz., the twentyseventh, which reads "Beloved Radhasoami showers His grace, and illumines every heart with Prem Prakash (light of His love).

Bhai Saheb Lala Sudarshan Singh Seth, however, did two things which were out of the way. One was that in the Samadh in Panni Gali, along with the holy ashes of Soamiji Maharaj and Radhaji Maharaj, he kept the ashes of Chachaji Saheb, too. The second was that some time in 1922 or 1924, when Shri Shyam Lal had constructed Chachaji Saheb's Samadh in Lashkar (Gwalior) and had invited Lala Sudarshan Singh Seth to perform its inauguration, both he and Dadiji (his wife) went there and he gave to Shri Shyam Lal twelve thousand rupees towards the construction of the said Samadh of Chachaji Saheb, in spite of the fact that it was the same Shri Shyam Lal who had given up RADHASOAMI Nam and had started the name Dhara Sindh Pratap, instead. Quite naturally, Lala Sudarshan Singh Seth did these acts, carried away by the intense love and affection for his father.

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Chapter 6  
LALAJI SAHEB

Huzur Maharaj married twice. By His first marriage, which took place in Farrukhabad, He had one daughter who passed away a few days after her marriage. By Huzur Maharaj's second marriage which was celebrated in 1852 in Agra itself, two daughters and three sons were born. The eldest of them was a boy who passed away when about a year old. After him, a daughter was born. She was married to Shri Raj Narain. She breathed her last, leaving a male child, only eleven days old. Huzur Maharaj gave the name Sant Prasad to this boy. In Huzur Maharaj's time, he used to be called "Bichle (middle, second) Kunwar." He passed away on June 26, 1948.

Huzur Maharaj's third issue was Bagga Bibi who was married to Shri Ram Chandra. They had one daughter, Bibban Bibi and two sons Shri Harish Chandra and Shri Bishan Chandra.

Huzur Maharaj's fourth child was Lalaji Saheb. The last child born to Huzur Maharaj was a boy, Dwarka Prasad, who passed away in 1877 at the age of eight.

Lalaji Saheb was born in 1866. His name was Ajodhya Prasad. Huzur Maharaj used to endearingly call him "Chhuttoo Lal". Hence, his friends and dear ones all called him "Chhuttoo Lal Ji". His Parmarthi name was Prem Prakash, given by Huzur Maharaj.

Lalaji Saheb's wife used to be called "Bahuji Saheba". In Huzur Maharaj's letter of November 10, 1896 to Babuji Maharaj, there is a reference to "Bahuji Saheba". This letter is reproduced below.

R. S.

Agra 1 -11-1896

My dear Madho Prasad

Your letter of the 5th instant to hand. Bahuji Saheba is suffering as before from indigestion etc., and has been undergoing Baidak treatment for the last 4 or

5 days but there is not much relief. She has been also suffering of late from eye disease but it is steadily improving under the treatment of Dr. Bysakh.

Radhasoami to self, Surat Pyari and Saran Adhar,

Yours sincerely,  
Salig Ram

Bahuji says her Radhasoami to Surat Pyari. R. S. from all here.

Three sons and two daughters were born to Lalaji Saheb, viz., Guru Prasad alias Kunwarji Saheb, Bibola Bibi, Dayal Prasad alias Dayal Babu, Sat Guru Prasad alias Mathan Babu, and Radha Pyari. Kunwarji Saheb had one son, Anand Prasad alias Anand Babu. Bibola Bibi had been married to Shri Prabhu Shankar. Dayal Babu left his mortal coil when 18-19 years old, after marriage. Mathan Babu passed away at a tender age. Radha Pyari used to be constantly sick. She passed away before she could be given in marriage.

Dayal Babu showed great promise. It is said that even at the tender age of 4-5 years, he used to give satisfactory answers to intricate questions on Parmarth and also offer explanation of many subtle points. Someone asked him, "How does a Sant, after He has departed from this world, reincarnate Himself in His Gurumukh?" Dayal Babu replied "Oh, it is so simple! All barriers are broken for the Gurumukh and He starts functioning under the direct impulse and command of Radhasoami Dayal. That is what reincarnation means." Somebody else asked, "How was this creation brought into being?" His reply was, "There were rains."

Once when he was a little child, he burst into a peal of laughter exclaiming "Aha há há Oho ho ho", as he lay under Huzur Maharaj's bed-stead. It was based on this that Huzur Maharaj composed the Shabd (hymn) beginning with "The Guru has come today to redeem the world, ahá há há oho ho ho" and six more similar Shabds.



Huzur Maharaj got Lalaji appointed as an Inspector under the Postal Department but as he was keeping indifferent health, he was made to resign that post.

In some letters written by Huzur Maharaj to Maharaj Saheb, which are now available, there are references to Lalaji Saheb. Relevant portions of these letters are quoted below.

On 19-7-1887, Huzur Maharaj wrote to Maharaj Saheb :

“My son is likely to come to Allahabad soon, as he will be transferred there in the Railway Mail Service branch. He will for the present live in the same house in which Lala Raj Narain and yourself reside.”

In His letter of 12-2-1888, Huzur Maharaj again wrote :

“Lalliji writes his having secured a small house in Shah Ganj ; for the present, it will suffice for his use. Prem Prakash will put up with him.”

In His letter dated 13-2-1888, Huzur Maharaj wrote once again :

“My son has today received a telegram from Calcutta transferring him to “J” or Ajmer Division with head quarters at Agra. So his departure for Allahabad is postponed. He goes to Ajmer tomorrow.”

Huzur Maharaj, in His letter of 14-2-1888, wrote

“Prem Prakash gone to Ajmer today.”

In His letter dated 2-3-1888, Huzur Maharaj wrote to Maharaj Saheb :

“Lala Chhutto Lal has his left eye inflamed since two days”.

On 5-4-1888, Huzur Maharaj wrote to Maharaj Saheb :

“With regard to my son, I have also written to that officer to grant him sick leave for a month as he is

suffering from fever and diarrhoea and headache and after his recovery to transfer him elsewhere.”

In His letter of 12-4-1888, He wrote :

“Chhuttoo Lal is suffering from fever and as railway travelling does not suit his health, I have made up my mind to tell him to resign his present appointment.”

In another letter, Huzur Maharaj was pleased to write :

“I have postponed sending my son’s resignation for the present but he has submitted his application for 4 months leave with or without pay. I am sorry that my son should have been compelled to adopt the above course but nothing more could be done under the present state of his health and his disagreement with his immediate superiors”.

On 23-4-1888, Huzur Maharaj wrote :

“Dear Chhuttoo Lal is still suffering but I hope will be all right soon.”

On 11-9-1888, Huzur Maharaj wrote to Maharaj Saheb :

“My son is also suffering from fever but hope he will soon recover.”

Finally, in His letter of 25-6-1889, Huzur Maharaj wrote to Maharaj Saheb :

“My son is again suffering from the same disease which he got at Allahabad and which it took him 6 months to recover from. There is no doubt now that railway travelling is inimical to his health and as he can get no more leave now and as I dislike the postal department I have had no alternative but to tell him to resign his present post and return to Agra. If we can find out some business it would be more convenient and comfortable for him and also yourself and 2 or 3 others of your brothers to join such business than to continue present service but

all depends on Supreme Father's pleasure. Except press work and sundry other business, I do not think that any other business will prove suitable and profitable, but on this subject, we shall talk over when we meet next time. There is no hurry at present. S. R."

Ultimately Lalaji Saheb did submit his resignation as has been written by Huzur Maharaj in His letter of 30-6-1889 :

"My son has resigned and arrived here today much worn out owing to the serious illness of pain in the chest which greatly interfered with easy breathing, besides slow fever, cough, headache, etc., etc.....I hope he will recover here soon under Dr. Mukund Lal's treatment".

In His letter of 6-7-1889, Huzur Maharaj wrote :

"Chuttoo Lal is gradually recovering his health".

After resigning his post, Lalaji Saheb started staying at home. When food was served to Huzur Maharaj, he would be invariably there. If due to some reason, he could not come, Huzur Maharaj would send for him. If Lalaji Saheb wanted money or anything, he would tell Lala Jiwan Lal Ji about it, who would place the matter before Huzur Maharaj and, after obtaining His permission, give it to Lalaji Saheb or make it available to him. Huzur Maharaj, at times, used to get Lalaji Saheb write His replies to letters. Amongst Huzur Maharaj's letters, which were preserved by Maharaj Saheb, there is one post-card written by Lalaji Saheb. It is as follows :

R. S.

Agra 18-6-1897

My dear brother,

Your card to hand. I am directed by Huzur Maharaj to write you in reply that the stray pieces (which were only inserted to fill up place) should not be printed in the revised

edition of Prem Patra but those quoted to illustrate a Bachan must stand as they are.

Yours affectionately,  
Ajudhya Prasad

From his very boyhood, Lalaji Saheb was simple minded and he used to talk sparingly. There was a stamp of elegance, dignity and respectfulness on him.

### LALAJI SAHEB



Huzur Maharaj used to live earlier in a house on a road in Pipal Mandi. There were an elevated piece of land and some open space at the site of Huzur Maharaj's latter place of residence with large front-gates. Huzur Maharaj purchased the entire plot and had a magnificent building with seven courtyards built on it. This building is now known as the Huzuri Bhavan. Construction of the building had been completed by the time Huzur Maharaj came from Allahabad

retiring from service. Since then, this very building became Huzur Maharaj's place of residence.

In March 1893, two adjoining houses in front of Huzuri Bhavan were purchased for a sum of Rupees 5700 for lodging out-station Satsangis. These houses have since come to be known as "Prem Niwas" which has four court-yards and, in all, forty rooms, small and big.

The house to the north of Huzuri Bhavan and adjoining it was previously the "Mufid-e-ám School". It was purchased in June, 1896 for Rs. 8000. It is this house which is now "Prem Bilas". At that time, it had only two halls, one in which Huzur Maharaj's Samadh can be found now and the other, behind it, in which a silver throne, a swing, a bed-stead etc., have since been preserved. The hall (corridor) in front of the Samadh, in which male Satsangis now sit at the time of Satsang, had a tin-shade which has since been removed and a permanent roof has been constructed in its place, as a result of which all the three have been combined into one big hall. Ordinary brick and lime were used for the construction of the walls and the floor. The large, twelve-door room upstairs too, was constructed afterwards. The gate through which one now enters Prem Bilas and comes out of it was not there originally. It was constructed by Huzur Maharaj. Proceeding from His house, that is, passing through the large gate of Huzuri Bhavan, Huzur Maharaj used to come to Prem Bilas for Satsang through this door and it was through this door that He used to go back after Satsang. At the time He went back, the sweeper used to remain standing in front of this door. Seeing him, Huzur Maharaj used to enquire "Why is he standing there ? Does he want to pay obeisance to Me ? Call him, let him do it."

After the necessary changes in and repairs to the "Mufid-e-ám School" had been completed and the building renamed "Prem Bilás", Huzur Maharaj left His own house and started living in Prem Bilas. In the beginning, He, at times, used to go to His own house but, from some time prior to His departure from this world, He stopped going there.

Prem Bilas, true to its name, has been the place of many delightful and love-charged activities, Satsang, discourses, Arti ceremonies, distribution of Prashad and Bhandara feasts. Huzur Maharaj left His mortal coil at the very place where His Samadh has since been constructed. Huzur Maharaj's kitchen used to be in the house to the east of and adjoining the place where the swing is now kept, and it used to be, and still is, known by that name. It has a staircase leading upstairs where, in one of the rooms, a platform used to be kept which Huzur Maharaj used for easing Himself. Whenever the number of Satsangis was large, Satsang used to be held upstairs in the large room with twelve doors. The room for Babu Meghnath's use, adjoining the twelve-door room, was built later on. In Huzur Maharaj's time it was just an open space on the roof where Satsang used to be held at night in summer. On those occasions, Huzur Maharaj used to sit on the raised platform or throne which carries a canopy and is now kept in Prem Bilas. Another platform or throne which has no such shed or cover, can be found there. Besides these, a platform on which food used to be served, a sandalwood throne, two bed-steads, two Dandis, a swing and a silver throne have also been kept in Prem Bilas. A pair of Kharauns (wooden sandals) made of silver and another pair made of ebony are also kept on the Samadh for Satsangis to touch with their forehead.

After Huzur Maharaj's departure to His Original Abode, Lalaji Saheb and Lala Raj Narainji offered a fairly large sum of money in Bhent, and Bhents from other Satsangis, too, were received. All that money was utilised in constructing Huzur Maharaj's Samadh, in marble-flooring of the Samadh hall and also for mosaic work and painting. Construction of the Samadh had already been started in July 1899.

Lalaji Saheb had also constructed the pillars for the canopy over the Samadh. But he could not get the canopy constructed in his own life-time. The canopy was put up on the auspicious occasion of the first birth Centenary of Huzur Maharaj.

Lalaji Saheb also purchased one or two shops out of Satsang funds, the income from whose rent is credited to Satsang account. Lalaji Saheb also tried to increase Satsang property.

After the departure of Huzur Maharaj from this world Lalaji Saheb maintained the kitchen in the same house which was used for this purpose in Huzur Maharaj's time. But after some time, the kitchen was shifted from there to another house belonging to Satsang, on a lane at the back. Food for Satsangis is cooked in this very house these days. In the list of Satsang property, this house is mentioned as "Kitchen-house". The room below the kitchen, with its door towards (or, opening into) the lane, was first given on rent and Lalaji Saheb used to have the rent credited to Satsang account. From some time, it is no longer given on rent, and so, unutilised materials for repairs, like bricks, etc., have been stored here.

On the request of Lala Raj Narain Ji, Lala Ram Chandra Ji and other Satsangis, Lalaji Saheb agreed to Satsang being held before Huzur Maharaj's Samadh and to participate in it himself. By and by, he started following the same routine as Huzur Maharaj. Many started regarding him as their guru. Marwari Satsangis in and around Ajmer, Beawar, Jaipur and Bikaner, in particular, used to pay more frequent visits.

Lalaji Saheb went to Benaras a few days prior to Maharaj Saheb's leaving His mortal coil. At that time, Maharaj Saheb was keeping indifferent health. Not being able to get up from His bed-stead, He expressed great regret saying that though it was no less a personage than the son of His Lord, Huzur Maharaj, had come to visit Him, He could not go to the railway station to receive him nor could He even get up from His bed to welcome him.

After the Central Administrative Council had been formed, Lalaji Saheb was elected its member and Vice-President. In 1909, after Chachaji Saheb's demise, Lalaji

Saheb was elected President, which post he held till he breathed his last on November 30, 1926.

After Lalaji Saheb's passing away, a meeting of the Administrative Council was held in Allahabad on January 1, 1927 under the Chairmanship of Babuji Maharaj and the first resolution passed at this meeting was as follows:

"Before taking up business, this meeting regretfully records the sad demise of the respected Lala Ajodhya Prasad Saheb alias Lalaji Saheb. Lalaji Saheb's behaviour towards all was extremely kind and gentle, for which all Satsangis used to be grateful to him, and this aspect of his character will ever remain implanted in their hearts as a mark of his memory".

In the case which went up to the Privy Council, Lalaji Saheb, while replying to questions put by lawyers for Dayal Bagh, stated:

"After the departure of Huzur Maharaj, I was in possession of His property. By property, I mean such property as was offered to Him as Bhent or was purchased out of money offered to Him as Bhent. I was in possession of that property but I knew that it was meant for Parmarth and it was not my personal property. So long as the Sant Sat Guru, who is the true owner of that property, did not manifest Himself, I was both the owner and the manager of that Parmarthi property. When He did manifest Himself, I made it over to Him. Since then, whatever I did by way of managing that property was done on the advice of, and in consultation with Maharaj Saheb. When the Council was formed, responsibility of management of the property was shifted to it".

When Lalaji Saheb said like this, the members of his family, his relations as well as kith and kin raised a great hue and cry and they made all possible efforts to see to it that Lalaji Saheb did not make such statements. It is said that one or two gentlemen remained sitting with him for full fortyeight hours to keep a watch on him.



However, that was official business. A commissioner appointed by the Court used to come to Lalaji Saheb with lawyers for Dayal Bagh and Soami Bagh to record his statement. He had to answer questions. The lawyer for Dayal Bagh asked him "Who is the Sant Sat Guru of the time?" Lalaji Saheb replied "Babuji Maharaj is Sant Sat Guru, and I regard Him as the Sant Sat Guru of the time".

Many bewailed over this. When Lalaji Saheb, though weak and sick, was tormented too much, he burst out, "Whatever I have said is true, I made no wrong statement, and I have said what Huzur Maharaj made me say." All were silenced then.

Lalaji Saheb performed Abhyas very assiduously towards the end of his life and he attained a very high spiritual status.

After Lalaji Saheb's demise, his son, Shri Guru Prasad alias Kunwar Ji Saheb started attending Satsang at Huzur Maharaj's Samadh. But within a short time, he had an attack of paralysis, due to which, he always remained sick afterwards. But whenever he was well, he invariably attended Satsang at Huzur Maharaj's Samadh.

Satsangis residing in Panni Gali, Pipal Mandi and other parts of the city usually come to Soami Bagh on Sundays. Kunwarji Saheb, too, used to come on every Sunday and he made it a point, then, to visit Babuji Maharaj's Kothi (house) to meet Him and wish Him 'Radha-soami'.

In 1938, some people from Dayal Bagh went to Pipal Mandi to invite Kunwarji Saheb to visit an Exhibition arranged by them. Kunwarji Saheb declined their invitation. But when he was told that Babuji Maharaj had been pleased to accept the invitation and He would grace the occasion by His presence, he, too, agreed. But he did not go straight to the Exhibition in Dayal Bagh. He first came to Soami Bagh and then went to Dayal Bagh in the company of Babuji

Maharaj. He also returned to Soami Bagh with Babuji Maharaj.

In 1948, when the book "Biography of Babuji Maharaj" was written, this author went to Huzuri Bhavan in Pipal Mandi, to meet Kunwarji Saheb. Kunwarji Saheb gladly and instantly placed two big albums, which were with him, before this author and whichever photographs the latter wanted, he took out from the albums and had copies made by the photographer. Kunwarji Saheb also mentioned the names of the persons who were to be seen in the group photographs, giving, at the same time, short accounts about them and, in that connection, he also narrated some events known to him, which occurred during the days of Soamiji Maharaj and Huzur Maharaj. When the book "Biography of Babuji Maharaj" was ready and Kunwarji Saheb, on a Sunday, had gone back to his own place, Prem Bagh, after having visited Soami Bagh, this author also went there and explained to Kunwarji Saheb which particular photos had been given in which places of the book. Kunwarji Saheb was extremely pleased to see the book and said that one copy should be sent to him. This was complied with.

## Chapter 7

### SHIBBOJI AND BUKKIJI

In the annals of Satsang, they rank the highest among female devotees. They were so deeply engrossed in the Sewa of Soamiji Maharaj, that they became totally oblivious of the world.

Shibboji's husband was opposed to her visiting Soamiji Maharaj's place, but nothing could stop her. Once it so happened that as she was about to go to Soamiji Maharaj, her mother-in-law and sister-in-law caught hold of her. There was much grappling and tussle, and at the end of it all, the Saree she was wearing remained in the grips of her in-laws

and she ran straight out in this condition and stopped only after she had reached Soamiji Maharaj's place.

All through the market, she rushed naked like an innocent baby, singing away "On the slab of my heart, do write RADHASOAMI Nam, do write RADHASOAMI Nam, RADHASOAMI Nam..." Her sister, Bukkiji, took her to task, retorting "Are you not ashamed of coming all the way in this condition?" Shibboji replied "None else did I see on the way save Soamiji Maharaj". Such was the mercy of Soamiji Maharaj that people on the street remained oblivious of their own surroundings when she passed through them as if nothing had happened before their eyes. All Satsangis and Satsangins were wonder-struck at this miracle. It is the pleasure of the Lord to protect the honour of His devotee. The Mauj was to show how oblivious one becomes of one's body and mind when in a condition of most intense love and devotion.

Shibboji and Bukkiji were the two of three sisters, the third living in Mathura. The members of her parents' family used to be called ship-owners and they were Khatris from Lahore. Shibboji was elder than Bukkiji. Both had issues. Both became widows in their youth. They used to live in Máithán, a locality of Agra, near Panni Gali. Shibboji was the first to come under the shelter of the holy feet of Soamiji Maharaj, Bukkiji came a few days afterwards. Both were very loving devotees. Both performed Soamiji Maharaj's Sewa with great devotion. But they used to quarrel a lot with each other. They would then not talk to each other for days together.

Only a few days of Darshan of Soamiji Maharaj and contact with Satsang had such a profound effect on Shibboji that she could not be at peace even for a moment without having Soamiji Maharaj's Darshan. By and by, both sisters started living in Panni Gali day and night. Ten to twelve hours a day used to be devoted by Shibboji to the practice of Bhajan. With Huzur Maharaj, she used to have discussions and talks on spiritual matters for hours together.

When Shibboji's husband passed away, she after having had her post-cremation ablution, went straight to Soamiji Maharaj and started singing Shabds with the beating of drums and clanging of cymbals. When women-folk from amongst her kith and kin started abusing her, she said "As far as he is concerned, he has repaired to the abode he was due. Why should I be sorry ? I should rather rejoice over it."

Shibboji left her mortal coil at 1 O'clock in the afternoon on the sixth day of the dark half of the month of Chait in 1944 Vikram, corresponding to April 2, 1888. She was ill for ten days. When the end drew near, she was lying on a mat spread on the floor. Hakím (physician) Sukhdev Rai Tandon, who was the uncle of Dadiji, the wife of Lala Sudarshan Singh, alias Seth Saheb, was called. When he prescribed a medicine which was a musk preparation she refused to take it, saying "My pulse has ceased to beat, and you are asking me to take medicine." She passed away in Panni Gali.

Her body was taken to the cremation ground with much pomp and grandeur. At the front of the funeral procession, two kinds of bands were playing. Ahead the bier, there were two groups of Satsangis singing Shabds to the accompaniment of music. The funeral procession started from Panni Gali at 5 O'clock in the afternoon and, proceeding by the road through the market, it advanced towards Agra Fort. At 6-30 p. m., it reached the southern side of the railway station, from where the band parties were dispersed. Huzur Maharaj accompanied the procession up to this point and then He proceeded to the bathing Ghát (place) for ablution, returning home at 7-30 in the evening. Those who went up to the cremation-ground, returned at 10 at night.

Shibboji retained full consciousness till her last moment. Huzur Maharaj was pleased to observe that the Supreme Father Radhasoami Dayal had graciously granted her abode in a very high region.

Unique was the way of Bukkiji's love also. As she listened to Soamiji Maharaj's discourses or His interpretations of the holy books, she became beside herself with joy and emotion and tears started rolling down her eyes. She used to suck Soamiji Maharaj's toe, saying that they exuded milk. She, too, used to practise Bhajan for eight to ten hours a day.

For a long time, after the departure of Soamiji Maharaj, she did not partake of any food. Soamiji Maharaj was then pleased to grant her Darshan and asked her to continue to perform acts of Sewa the way she used to do before. Accordingly, she again started performing all acts of Sewa, e.g., preparing the bed and the Huqqa (hubble bubble), as she used to do earlier. Soamiji Maharaj used to give her Darshan openly as in physical form, and this continued till she breathed her last.

Bukkiji had a daughter who was married in Calcutta. Radhaji Maharaj was very fond of her. Whenever she came to Agra and then returned, it was Radhaji Maharaj who used to bid her farewell with the customary ceremony.

When Bukkiji was ill and bed-ridden, Munni Bibi (Lala Amrit Lal Ji's wife) nursed her with great care and Lala Sudarshan Singh Seth used to recite from the holy books for her. She mostly liked recitations from Kabir Saheb's compositions. She used to weep a lot on hearing the following couplet :

If My devotee is in distress, I am distressed too. This is true of the past, the present and the future. Instantly will I make My appearance right at the spot and dispel all his woes and sufferings.

Bukkiji departed from this world on the second day of the dark half of the month of Chait in 1947 Vikram.

### Chapter 8

#### KANHAIYA BHAI

#### ( BROTHER KANHAIYA )

His full name was Kanhaiya Lal. He was the younger brother of Bukkiji. He received initiation from Soamiji

Maharaj. He used to get a pay of rupees four per month from a grocer's shop. He would buy gram with that money and keep it at Soamiji Maharaj's house in Panni Gali and, from this stock, he used to distribute handfuls to beggars and mendicants. In Soamiji Maharaj's time, he did the Sewa of distributing Pán (packets of betel-leaf) amongst Satsangis. Accordingly, the following couplet has found place in "Sewa Bani".

He then took lunch and chewed a Bírí (flake of Pán or betel leaf folded into a triangular form with pieces of areca nut, spices, lime and cardamoms inside it). Brother Kanhaiya distributed Bírí (Pán or betel leaf) among the Satsangis.

About him, it was well known that he used to remain deeply absorbed in Shabd. He used to go to Huzur Maharaj's place, too. While Satsang was going on and Huzur Maharaj was delivering discourses, he would be sitting in the posture of Bhajan. Such was the condition with him.

## Chapter 9

### BISHNOJI

She was a resident of Panni Gali. The names of her father-in-law and mother-in-law were, respectively, Gopi Nath and "Moti". Moti's daughter, Gomti, was married to Babu Ram Kishan Das Tandon who was the uncle-in-law of Manno Bibi, Babuji Maharaj's sister. By family relation, Bishnoji was Babuji Maharaj's grand-mother. Ram Singh, Jaimal Singh and Bahadur Singh were her nephews.

✓ The particular Sewa of Soamiji Maharaj which Bishnoji used to perform was to prepare His food. She used to perform all acts of Sewa very carefully and intelligently. ✓ Wherever Soamaji Maharaji went, she accompanied Him. When it was time for Soamiji Maharaj to take His food, she would prepare and serve it immediately. She always used to keep ready with her some food and cooking material. She used to spend in

charity and engage in similar other activities. Soamiji Maharaj was her sole prop and support.

Her husband used to dissuade her from attending Satsang and, if she did not obey him, he would torment her. Once, he shut her up in a room upstairs. She jumped down through the window and went straight to Satsang.

After Soamiji Maharaj's departure from this world, she went to Huzur Maharaj. She used to accompany Huzur Maharaj wherever He went on tour in connection with His official duties and used to prepare food for Him. When, after retiring from service, Huzur Maharaj established His Satsang in Pipal Mandi, Agra, and settled down there permanently, she also started staying there with Him. She used to distribute Kachauris to Satsangis and Huzur Maharaj gave "Grás", i. e., leavings of food taken by Him. Satsangis would first take "Grás" from Huzur Maharaj and then Kachauris from her. She used to give as many Kachauris as anybody wanted. Satsangis used to call her "Bishno Buaji" (aunt Bishno).

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## Chapter 10

### KASHMÍRO JÍ

She was the wife of Radhaji Maharaj's nephew. Radhaji Maharaj had two brothers, one older than her and the other, younger. Balwant Singh, the son of her younger brother, Ishwari Singh, was issueless. Her elder brother, Jaishi Ram, had two sons. Mán Singh and Tansukh Rai. Mán Singh had no issue. Kashmiroji was the wife of Tansukh Rai. They had two sons, Dalip Singh and Hari Shankar, and two daughters, Bisso Bibi and Kisso Bibi. Dalip Singh's wife was the daughter of Babuji Maharaj's maternal aunt. Dalip Singh had three sons, Chhanga Singh, Babu Lal and Panna Lal, and one daughter, Mango, of whom only Babu Lal is still alive. Among the six sons of Hari

Shankar, viz., Sultan Singh, Multan Singh, Nand Gopal, Bans Gopal, Ram Gopal and Kishan Gopal, only Multan Singh was a Satsangi and he passed away on 6th August, 1973 in Soami Bagh, Agra. Mango was married to Pyare Lal, son of Babuji Maharaj's paternal aunt (father's sister).

Bisso Bibi was married in Maithan, Agra and one of her grand-daughters, who was the daughter of Justice Lakshmi Narain, was married to Munan Bhaiya (brother Munan), Babuji Maharaj's second son. Kashmiro Ji's second daughter Kisso Bibi, was married to the Sheriff of Katra Neel in Delhi, and she was the sister-in-law of "Bari Bahu" (eldest daughter-in-law, the wife of Babuji Maharaj's eldest son, Sarno Bhaiya). It was in her company that "Bari Bahu" went to Huzur Maharaj before her betrothal had been fixed. Some other ladies also were with them. They all paid obeisance to Huzur Maharaj. He asked, "Which is that girl, negotiations regarding whose marriage with the son (Sarno) of Madhav Prasad (Babuji Maharaj) are going on?" While taking "Bari Bahu" forward, Kisso Bibi said "This is that girl". Kisso Bibi asked "Bari Bahu" to pay obeisance to Huzur Maharaj, whereupon she touched Huzur Maharaj's holy feet with her forehead.

Huzur Maharaj, placing both His hands on her head, was pleased to observe, "well, she is coming to My own house-hold".

Kashmiro Ji received initiation from Soamiji Maharaj. Whenever Soamiji Maharaj used to visit His father-in-law's place in Faridabad, Kashmiro Ji would sit in Bhajan by His side, forgetting and leaving her children. At night, too, she used to put her children to bed away from her and engage in Abhyas. She used to tell Soamiji Maharaj that Shabd did not allow her to remain at peace.

Her husband, Tansukh Rai, used to take a lot of opium. He had no interest whatsoever in Satsang and Parmarth. Kashmiroji prayed to Soamiji Maharaj that, by grace, he might also be inclined to apply himself to the Holy Feet, whereupon, Soamiji Maharaj was pleased to compose the following Shabd



(hymn) which is comprised of two parts, the first part containing Kashmiroji's prayer and the second, His reply thereto.

I pray that his wandering mind may come to its proper place and that he be imbued with love for Guru's Feet. (1) He be rid of vacillations and evil tendencies. The constant repetition of Your Holy Name may become his habit. (2) Without You, it (the wandering mind) is led astray by numerous misapprehensions and gets entangled here and there. (3) Without Satsang, right understanding cannot dawn. Without good luck one cannot obtain Satsang. (4) I am at a loss to say what to do. Pray, be merciful enough to suggest some remedy Yourself. (5)

Soamiji Maharaj's reply :

Give him Charnamrit and Prashad. There is no other remedy. (6) This much, you should always do. And this will serve his purpose. (7) Perform Arti on his behalf with love and faith in your heart. (8) Then only will he be benefited a little and will be able to take a turn in the right direction. (9) This is what Radhasoami Dayal has to tell you in clear terms. Perform Arti with love. (10)

( S. B. Poetry 2, XLI/15, p. 484-485)

After the departure of Soamiji Maharaj from this world, she adopted Huzur Maharaj's Saran. Whenever she came to Agra, she would be almost all the time at Huzur Maharaj's place. When she would be in Faridabad, Huzur Maharaj used to send her Prashad by post every day.

Her elder brother-in-law, Man Singh Ji, had great interest in Satsang and Parmarth. In Huzur Maharaj's time, he paid many visits to Agra and, on each occasion, he would stay for a few days in Soami Bagh. During his life-time, Satsang continued to be held in Faridabad for quite a long time.

In Faridabad, Kashmiro Ji always used to prepare Roti (bread) for Sadhus with her own hands. Roti prepared by her was known to be very tasteful.

Kashmior Ji always kept some small coins in a small box which she would utilize for giving away to children, servants and Sadhus.

Kashmiro Ji and her elder sister-in-law, Sarupi Bibi, were both from Shikohabad. They were cousin-sisters, as the daughters of two brothers. Kashmiro Ji had no brother, and so, her father told her that he would bequeath to her considerable property if she gave up Radhasoami Mat. But she flatly refused.

While going from Shikohabad to Faridabad, she would invariably spend eight to ten days in Agra, to have Huzur Maharaj's Darshan and attend His Satsang. She used to perform Huzur Maharaj's Sewa with her body, mind and wealth. She ate very sparingly and would have more of green vegetables and Dál (pulses). Her power of endurance was such that if, at any time, her elder sister-in-law became displeased with her or told her any harsh words, then, instead of hitting her back, she would sit all alone and weep for a while. She used to practise Bhajan almost all the time. She would often recite from the holy books on such auspicious occasions as Diwali, Basant Panchmi and Guru Purnima. At such times, while reciting Shabds giving vent to yearning, like the one beginning with कसो करूँ कसक उठी भारी, मेरी लगी गुरु सँग यारी "What to do ? Terrible anguish has overtaken me. I have developed intense attachment for Guru", she used to become totally oblivious of her body and tears would start rolling down her eyes in torrents. Kashmiro Ji had both of her daughters-in-law initiated by Huzur Maharaj. Her elder brother-in-law, Lala Man Singh, was issueless. Hence, he bequeathed by a will his property worth about two lakhs of rupees to Kashmiro Ji's successors.

In Faridabad, there was a person called Kesho Ram who had turned a recluse, and he often used to visit Kashmiro

ji's place, that is, Soamiji Maharaj's father-in-law's house. It was there that he came to have Soamiji Maharaj's Darshan. He then came to Agra and began to stay at Soamiji Maharaj's place in Panni Gali. He used to grind wheat and bring water from Soami Bagh.

When Huzur Maharaj started functioning openly as Sant Sat Guru after Soamiji Maharaj's departure, Kesho Ram turned mad. He could not stand the sight of Huzur Maharaj, though Huzur Maharaj used to be affectionately disposed towards him. His madness grew from bad to worse after the publication of Prem Bani. Whenever Huzur Maharaj visited Radhaji Maharaj in Panni Gali, he used to beat his chest with a club on seeing Him, so much so, that it produced ecchymosis on the skin. Radhaji Maharaj used to pull him up saying "What are you doing Kesho, have you turned mad?" Once Chachaji Saheb even sent him to a lunatic asylum, but those in charge there discharged him saying "He is mad because of your religion."

After Radhaji Maharaj passed away, it became difficult for him to get along. He would not go to Huzur Maharaj, otherwise, something would have been done to procure for him some means of his livelihood. Ultimately, he started working as a porter in the grain-market. Such was the state with him that the bag of grain he carried used to be resting a few inches above his back. He used to walk with a stooping posture and his load would be moving in the same position above his body.

He passed away in Durgapur (Haryana State).

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## Chapter 11

### LALA JAI NARAIN JI

He used to reside in Panni Gali, near the Guru Dwara. He was born nearabout 1838 A. D and was married in Delhi to Jwala Dei, Radhaji Maharaj's niece (sister's daughter). Because of this relation, Radhaji Maharaj always used to be

very kind to him and helped him a great deal in many ways. Being very close to the Guru Dwara and because of the above relation he used to attend Soamiji Maharaj's Satsang and became a Satsangi, too.

His father had practically no income. The family used to feel the pinch of scarcity. Probably, at the words of Radhaji Maharaj, Huzur Maharaj got him appointed as a clerk in a post office. He entered service at the age of twentyeight on a monthly salary of fifteen rupees. At the time Huzur Maharaj retired from service, he was an Inspector in the Mainpuri Post Office. Later on, he became the Post Master of the Agra Rawat Para Post Office and retired from that position with a pension of twentyfive rupees per month.

Once while he was the Post Master in Rawat Para, the Post Master General, Mr. K. J. Padshah came for inspection. On going through the cash account, some deficit was discovered. On being interrogated, he replied that the balance had been kept in deposit at the police station and he would bring it forthwith. But the fact was that he used to spend Government money for performing Huzur Maharaj's Arti, preparing dress and so on. He would return the money when he received his salary. He came running to Huzur Maharaj and narrated everything to Him. Huzur Maharaj gave him some money in a bag and asked him to settle the account with that. When he came back and the accounts were checked over again, and the cash in hand recounted, some excess balance was found. Mr. K. J. Padshah asked "How is it that you have more cash in hand than there should be?" His reply was "I am an old man and prone to be forgetful. I might have put some of my own money in the safe".

When he used to be away from Agra on his official duty, he would attend Huzur Maharaj's Satsang whenever possible. When posted in Agra, he used to spend most of his time in Huzur Maharaj's Darbar and, after retiring from service, he started living permanently in Pipal Mandi at Huzur Maharaj's place. At times, he would go to his own house

in Panni Gali and stay there for short periods. He was entrusted with the special Sewas of bringing from the market fruits for Huzur Maharaj's use and Prashad for distribution to Satsangis and sending daily to out-station Satsangis leavings of Huzur Maharaj's food in sealed envelopes by post.

He suffered from diabetes. During the last days of his service in Agra, he developed carbuncle in his shoulder. Radhaji Maharaj, in Her grace and mercy, used to visit him every day. With Huzur Maharaj's approval, he was treated by a certain surgeon, and by Huzur Maharaj's grace, he became all right. During his illness, he used to put up with all pain patiently and, being unable to get any leave, he used to attend to the work of the post office also.

His wife, in addition to attending Huzur Maharaj's Satsang, used to be present everyday in the afternoon at the Guru Dwara for doing acts of Sewa for Radhaji Maharaj. Whenever she would find her grandson, Vakil Charan Saran, playing in the lane (Panni Gali), she would catch hold of him and bring him to the presence of Radhaji Maharaj.

During the illness of Lala Jai Narain's father, Lala Ratan Lal, Soamiji Maharaj graciously visited their house and observed that he was suffering great pain. He breathed his last immediately after Soamiji Maharaj had left. Huzur Maharaj, Maharaj Saheb and Babuji Maharaj also visited Lala Jai Narain Ji's house on some occasion or the other. His eldest son, Lala Guru Dayal Singh, used to say with much pride that all the Sant Sat Gurus had graciously visited his house.

Lala Jai Narain Ji had three sons, Guru Dayal Singh, Soami Saran and Radha Saran. Guru Dayal Singh Ji had seven sons and a daughter. His eldest son, Babu Charan Saran, had been a member of the Central Administrative Council since March 3, 1942. Soami Saran Ji had four sons and three daughters. His youngest son, Doctor (Major) Maharaj Saran Kapur is a Medical Officer and a Civil Surgeon in the State of Uttar Pradesh. Radha Saran Ji had two sons.

His eldest son was the brother-in-law of Babuji Maharaj's third son, Chhutan Babu.

At the time Huzur Maharaj departed from this world, Lala Jai Narain Ji was ill. Within fifteen days, he too, passed away. All through his illness, up to the last moment, he remained unperturbed.

## Chapter 12

### LALA JIVAN LAL JI

He was a Khatri by caste. His father brought him to Soamiji Maharaj with the hope that Soamiji Maharaj would get Lala Jivan Lal Ji employed in the post office through Huzur Maharaj. It was for this reason that Lala Jivan Lal Ji used to attend Soamiji Maharaj's Satsang daily and listen to His discourses. But this produced such a profound effect on him that he grew indifferent to the world and, breaking off his connections with all others, he started staying at Soamiji Maharaj's place.

Soamiji Maharaj used to have him as His scribe for His poetical compositions. At times, Soamiji Maharaj would write Himself. Sometimes He also used to accept this act of Sewa from Huzur Maharaj.

Sar Bachan Poetry was brought out in print much later, during Huzur Maharaj's time. At first, hand-written copies of the book used to be prepared. For copying Sar Bachan (Prose and Poetry), a Pandit (Hindi scholar) and a Munshi (Urdu scholar) were appointed. Hand-written copies of Sar Bachan (poetry) used to be sold at ten rupees per copy.

It was Lala Jivan Lal Ji who used to do all the marketing for Soamiji Maharaj's household. Soamiji Maharaj also used to have His letters written by him to dictation or as per His instructions. 'Once, a letter was received from Huzur Maharaj. Soamiji Maharaj read it but did not get its reply written. When Lala Jivan Lal Ji drew His attention to this,

He said, "There is no need to write out a reply, He (Huzur Maharaj) would get the reply any way." Lala Jivan Lal Ji submitted to Him again and again that at least some reply should be written. Thereupon, Soamiji Maharaj, as His reply to the letter, said as follows :

Have patience. Do not be dejected. Fix your attention on, and absorb yourself in, the Holy Form of Guru. Always sing His praises. Make no excuses. Your attitude should be like that of the Papihá waiting patiently and with a steadfast aim for the Swanti rain.

Keep your attention directed inward; do not allow it to flow anywhere else. Put up with everything inwardly. Take nothing but internal joy. Have patience. Do not divulge acts of grace of Sat Guru to others. Live with Radhasoami like fish in water. All depends upon the Daya and Mehar (mercy and grace) of Sat Guru. He alone will let you know the Message of the Most High wherever you are.

Radhasoami has given out Bachan (discourses) and Bani (poetical compositions) and they are reduced to writing because "Jivan" insisted.

Soamiji Maharaj was not dictating His reply to Lala Jivan Lal Ji, but was saying that He (Huzur Maharaj) would get the reply any way. This is why the line

"He will let you know the Message of the Most High wherever you are."

occurs in the above couplet. But on Lala Jivan Lal Ji's insistence Soamiji Maharaj got the reply written by him. This is why the last line is

"They are reduced to writing because of the insistence by "Jivan".

By "Jivan", Lala Jivan Lal Ji was meant but "Jivan" is also the plural of "Jiva". In other words, Soamiji Maharaj composed Sar Bachan Radhasoami (Poetry) only on the instant prayer of Jivan.

Huzur Maharaj got Lala Jivan Lal Ji employed in the post office. The Lord's mercy was with him. Others used to do the work assigned to him. Huzur Maharaj, too, arranged for his premature pension.

Lala Jivan Lal Ji came to the presence of Soamiji Maharaj 15-20 years prior to His departure from this world. When Satsang started to be held at Huzur Maharaj's place, he went to Him. Lala Jivan Lal Ji was, in a sense, Huzur Maharaj's private secretary; he used to do everything for Him. Money received in Bhent was handed over by Huzur Maharaj to him. Huzur Maharaj also used to make over to him the amount of His own pension. All marketing used to be done by Lala Jivan Lal Ji. He was entrusted with the work of arranging for Bhog Bhandaras, distribution of Prashad, making Huzur Maharaj's dress, and so on.

Very often, he used to sleep during Huzur Maharaj's Satsang. People submitted to Huzur Maharaj that he was sleeping under Huzur Maharaj's seat, and so, how was he at all attending Satsang ? Huzur Maharaj graciously observed "Never mind, he has a very firm and unflinching faith."

On another occasion, he was sleeping while Satsang was about to start. Someone wanted to wake him up. Huzur Maharaj forbade him to do so saying that, with Lala Jivan Lal Ji, to remain lying or asleep also amounted to practising Bhajan. Lala Jivan Lal Ji used to don black clothes after Soamiji Maharaj's departure from this world.

He supervised construction work in Soami Bagh and Radha Bagh with great diligence. Often, he would go twice a day from the city to the garden. He purchased a small plot of land for fifteen rupees at the Pohiyá Ghát on the bank of the river Yamuna and offered it as Bhent. It is this plot which is now known as Agam Bagh after his Parmarthi name Agam Das which Huzur Maharaj had given to him. At times, Huzur Maharaj also used to get His discourses and poetical compositions written by Lala Jivan Lal Ji to His dictation. But mostly, it was by Girdhari Lal Ji that He used to have



them written. Sometimes, Huzur Maharaj Himself would write them.

Lala Jiwan Lal Ji passed away in 1911 A. D.

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### Chapter 13

#### MUNSHI AMRIT LAL

Amrit Lal Ji's father, Munshi Fauji Ram Seth Khatri, was a resident of a locality called Mohalla Khatriyán (locality of Khattris) in the city of Faridabad in Gurgaon district. Near about 1859 A. D. he came to Agra and settled down in Bari Panni Gali (Panni Gali, the big).

Soamiji Maharaj's mother was one of the three sisters who were residents of Jaipur and followers of Kabir. To the eldest sister were born Bibi Sardho Ji, Soamiji Maharaj, Rai Bindraban Saheb and Chachaji Saheb. The second sister gave birth to Lala Amrit Lal Ji, Lala Bindraban Ji and a third brother. To the youngest sister, whose name was Kirpo Bai, was born Lala Jagannath who had one son, Guru Saran Das, and two daughters, Lachchho Bibi and Guru Dei Bibi.

Munshi Amrit Lal was born in Faridabad near about 1837 A. D. In the beginning, he served in a post office in Faridabad. During the mutiny in 1857, he used to carry mail from Faridabad to Delhi. By the Lord's grace, he was able to avert all dangers and difficulties. It was during those days that he was transferred to the collectorate of Etmádpur in Agra district. After coming to Etmádpur, he received initiation from Soamiji Maharaj and used to come frequently from Etmádpur to Agra to have Soamiji Maharaj's Darshan. His wife, Munni Bibi, too, received initiation from Soamiji Maharaj 4-5 years prior to His departure from this world. With a view to having the benefit of Soamiji Maharaj's Darshan and His Satsang, he got himself transferred to the Agra Chowk post office where he served for eighteen years and then, in 1901 A. D., retired with a pension of ten rupees per month.

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**MUNSHI AMRIT LAL**

After Soamiji Maharaj's departure, he attended Huzur Maharaj's Satsang, also, very assiduously. Quite often, he used to narrate many acts of Huzur Maharaj's grace and mercy. Upto the end, he rendered great service to the members of Soamiji Maharaj's family in the form of doing all marketing for them, etc.

When the construction of the new building of the Guru Dwara was started in 1914 A. D., Bhai Saheb Lala Sudarshan Singh Seth had its foundation laid by him. Amrit Lal Ji used to say that Soamiji Maharaj had been pleased to observe that any human being, animal or bird, passing through or over this garden (Soami Bagh) even once, would be entitled to be born in the human form. Amrit Lal Ji used to say that

it would take about two hundred years to complete the construction of the Samadh building. He also used to give out that in the litigation going on with the Dayal Bagh group, Babuji Maharaj would win.

Amrit Lal Ji was tall, handsome and sparingly built. He grew a beard. His figure and general appearance had much resemblance to those of Soamiji Maharaj. This may be noticed from his portrait.

Amrit Lal Ji's wife, Munni Bibi, belonged to a staunch Hindu family. But after receiving initiation from Soamiji Maharaj, her worldly attachments and dealings with relations went on decreasing and her interest in Parmarth continued to increase. After Soamiji Maharaj's departure to His original abode, she looked upon Huzur Maharaj as her Guru. She had the sacred thread ceremony of her only son Kunwar Sen performed by Huzur Maharaj Himself at Soamiji Maharaj's Samadh. At this, her relations and kith and kin raised a hue and cry. She said she had done whatever she had to do and it was up to them to create a tumult if they so desired. Even then, her brother who was a staunch Hindu, took the boy, Kunwar Sen, to his own house in Shikohabad and had his sacred thread ceremony performed there again in the traditional manner. But, later on, those persons, too, embraced the Radhasoami Faith

Being of moderate means, Munni Bibi could not spend much on Bhent etc., but she would very often prepare 'Kachauri' with millet-flour and bring them for Huzur Maharaj who would often ask "Munni Bibi, what have you brought for me?"

Munni Bibi could quote from memory many Shabds (hymns) from Sar Bachan Poetry and Prem Bani which she used to recite before retiring for the night. She would frequently recite the Shabd whose translation has been given at No. 6 of English Prem Bani, page 39. She passed away in 1907 or 1908, and Lala Amrit Lal Ji in 1929.

Lala Amrit Lal Ji's son, Babu Kunwar Sen Ji, too, was a very devoted Satsangi. He was a very simple and unsophisticated person, full of humility, in the true sense of the term. One of his sisters was married in Ajmer. His brother-in-law called him to Ajmer and secured a job for him in the Railway Audit Office where he served for about 25-30 years.

In Ajmer, there used to be regular Satsang daily late in the evening at places of different Satsangis by rotation. Kunwar Sen Ji would attend every sitting of Satsang. Over and above, when there used to be held a special Satsang at anybody's place he would take upon himself the task of going to the residence of all other Satsangis for informing them of the occasion. He would himself carry on his shoulders; Bhandara Prashad brought from Agra or received by parcel post and would distribute it personally to all Satsangis at their respective residences. Whenever Babuji Maharaj graciously visited Ajmer, Babu Kunwar Sen Ji would do the work of Bhandar Ghar (kitchen) with great diligence and efficiency.

When Kunwar Sen Ji visited Agra on the occasion of any Bhandara, he would gladly take on such Sewas in the kitchen as others would generally avoid. People are mostly after distributing sweetmeats and 'Namkin' (salted cakes) at a Bhandara feast. They would next prefer distributing Puri and Kachauri and, then, vegetables, etc. But, more often than not, Babu Kunwar Sen Ji would serve drinking water to those participating in the feast. In a Kachcha Khana,\* he used to sit from morning till afternoon applying clarified butter to 'Rotis' (bread) and would take his meals last of all. Workers at the Bhandar Ghar are served tea at intervals. If anybody offered him tea, he would take it, but he himself would never ask for any.

After Babuji Maharaj shifted from Allahabad to Agra permanently, he used to come daily on foot from Panni Gali to Soami Bagh and would return after attending Satsang.

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\* *Kachcha Khana*—a feast in which the main articles of food are dry baked hand made bread as against fried Puris and Kachauries.

So long as he was physically fit to move about, he would attend Satsang in Soami Bagh regularly. He passed away in Panni Gali on January 19, 1944.

Towards his last days he suffered from severe diarrhoea due to which, his room used to stink. Between 2. P. M. and 2.30 P. M. on the 18th, he all of a sudden, loudly called out "Huzur, Huzur, Huzur". On being asked if Huzur Maharaj had graciously come there, he replied "Yes, recite from the holy books". One felt at that time as if a reservoir of sweet aromas had been thrown open and a great power was pervading the room. He breathed his last at about 5.30 next evening, and a minute or two before, he burst into a peal of laughter.

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## Chapter 14

### BABU PREM SARAN JI

He was a very high class Satsangi of Huzur Maharaj's time. Four years older than Maharaj Saheb and Babuji Maharaj, he was an Assistant Superintendent in the Accountant General's Office in Allahabad. He had a long flowing beard, and a mild temperament. He used to guide Maharaj Saheb explaining his office work at his house and would also do some of the work assigned to Maharaj Saheb. In return, he used to get some monthly payment from Maharaj Saheb.

Because of association with Maharaj Saheb and Babuji Maharaj, he developed an interest in Satsang and took initiation. Amongst Huzur Maharaj's letters to Maharaj Saheb, reference to him is to be found for the first time in a letter dated December 14, 1887, and it is like this that, towards the end of the letter, at the place where Huzur Maharaj has referred to Babuji Maharaj, He has also asked Maharaj Saheb to convey His Radhasoami to Babu Prem Saran and the members of his family. Maharaj Saheb had received initiation from Huzur Maharaj in November, 1885. From this it seems likely that Babu Prem Saran Ji received initiation in

1886-87. In all of Huzur Maharaj's letters, along with Babuji Maharaj's name, his name is also to be found, conveying Huzur Maharaj's Radhasoami to them and the members of their families.

In one of the letters, Huzur Maharaj has written that Prashad was being sent, out of which, Maharaj Saheb could take as much as He liked and distribute the rest between Madho Prasad (Babuji Maharaj) and Prem Saran as He liked but it would be better if all three of them shared the Prashad equally.

Along with Maharaj Saheb and Babuji Maharaj, Babu Prem Saran, too, used to come from Allahabad to Agra every week and on other important occasions.

In Huzur Maharaj's time, Maharaj Saheb, Babuji Maharaj, Babu Prem Saran and Pandit Har Dayal Dubey were all young. They used to indulge in jokes with each other. During those days, it was a common practice with Allahabad Satsangis to touch each other's feet. Once, Babu Prem Saran said that the feet of anyone who came back after attending Huzur Maharaj's Satsang in Agra would be touched. His real object was to touch Maharaj Saheb's feet. But, by chance, it so happened that after this kind of conversation, he (Babu Prem Saran) himself was the first person to come back from Agra. Accordingly, all Satsangis stretched their hands towards his feet. This made him greatly annoyed. Satsangis pleaded that it was he himself who had made the suggestion.

In Satsang, he often used to doze. Maharaj Saheb said, "If anybody dozes in Satsang, his feet will be touched". As soon as he started dozing in Satsang, others would touch his feet. This would make him very angry and he would blurt out "Why do you touch my feet? I neither doze nor sleep in Satsang".

Once, Maharaj Saheb returned to Allahabad from Agra. Babu Prem Saran stretched his hands to touch Maharaj Saheb's feet. Maharaj Saheb sat in such a posture, hiding His feet, that in spite of all his efforts, he could not touch them.

When he appeared to be disconcerted and disappointed, Maharaj Saheb made His posture somewhat relaxed and easy, and he touched His feet.

In His letter of 5-2-1890, Huzur Maharaj wrote to Maharaj Saheb :

“Sorry to hear of the death of Prem Saran’s father. I think it has been a great relief to him and through his son’s Bhakti the deceased has obtained great mercy and consequently a blissful abode which he did not so well deserve by his own acts. Praise to Supreme Father. How merciful He is to His children and the members of their family.”

In His letter dated 9- 2- 1890, Huzur Maharaj again wrote :

“Glad to hear of Prem Saran’s feelings and belief at the recent loss he has sustained”.

A few days after, his mother, too, passed away. Huzur Maharaj, in His letter of 3-3-1890, wrote to Maharaj Saheb :

“Sorry to hear of the demise of Prem Saran’s mother. Hope our Supreme Father will grant him strength to bear these shocks with patience and resignation to the will of the Almighty Father.”

Babu Prem Saran was very firm in his principles. When his father passed away, his uncle asked him to shave his beard. He refused. His uncle as well as other family members and relations pleaded with him a lot, but he would not listen. His uncle implored him saying that if he did not shave his beard, the family would get a bad name. They even forgot to carry the dead body, and became engaged in this kind of quibbling. When the matter could not be settled in this way, his uncle approached Maharaj Saheb and Babuji Maharaj. Maharaj Saheb told him, “Prem Saran, if you feel there is no harm, do please shave your beard”. Getting into a fit of temper and holding the beard by hand, Babu Prem Saran said to his uncle, “Now, it (beard) will only

burn on my own pyre. At this, Maharaj Saheb and Babuji Maharaj smiled and left, and his uncle too was silenced.

Babu Prem Saran told Maharaj Saheb, "Pandit Ji Maharaj, after all, it matters little whether I shave my beard or not, I can shave it right now if you ask me to do so. But a man stands by what he has said and as I have said that I will not shave, I will not do so now."

He left his mortal coil near about 1902 A.D.

Some time after the demise of Babu Prem Saran, Master Bul Chand also passed away. Master Bul Chand's conduct and way of living was of a very high order. Maharaj Saheb was pleased to observe that his name, really, was not Bul Chand, but Mül Chand, that is, the original moon of Sunn; he was one with the main current of Sunn, Daswan-Dwar. In this context, Babu Guru Mauj Saran, in the course of some conversation with Babuji Maharaj, asked Him "What was the difference between Babu Prem Saran and Master Bul Chand? Judging by appearances, there was nothing special about Babu Prem Saran, but we have heard a lot in his praise". Babuji Maharaj graciously replied, "Prem Saran came from the other side, that is, descended from above and whatever he did—laughing, talking, eating, drinking—was all Parmarth. Master Bul Chand, on the other hand, proceeded from this side, that is, ascended from below and his Parmarthy progress was based on his spiritual endeavours."

Babu Prem Saran had two sons, Purushottam Das and Radhe Nath. Both were Satsangis and both had developed deep love for Babuji Maharaj. Babuji Maharaj also showered on both His special grace and mercy. On the departure of Babuji Maharaj to His original abode, Babu Purushottam Das Tandon was elected a member of the Central Administrative Council. Subsequently, he became the Vice-president of the Council, and then its President. He passed away on July 1, 1962. Radhe Nath lives in Prayag (Allahabad).

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## Chapter 15

## PANDIT HAR DAYAL DUBE

Pandit Har Dayal Dube was born in a Kanya Kumbh Brahman family in Bilgram in 1864 A. D. He appeared to be promising from his very childhood. He had a sharp intellect, a fair complexion and a ready wit. He was soft spoken and had a melodious voice of a singer. After studying up to M. A., he was appointed Head Master of the C. A. B. High School in Allahabad in 1890 A. D.

From the very beginning, he was inclined to Parmarth and was a seeker. He studied Bible, Quran, Riyázul-Arwáh, Riyáz-ul-Árfin, Diwan Khwaja Moin-Uddin-Chisti, Diwan Hafiz, books on philosophy, the Vedas, Upanishads, and so on, but failed to get peace and satisfaction.

One day in the locality called Ahiyá Pur in Allahabad, he heard from a boy that a new faith had been promulgated whose followers partook of the leavings of their Guru's food and practised Bhajan, shutting themselves up in a room. Dube Ji asked the boy to give him the name and address of anybody in the faith, though, it would be better if he could take him (Dube Ji) to such a person. That boy mentioned the name of Babu Prem Saran and introduced Dube Ji to him.

As a result of this meeting, many things, of course, became clear to Dube Ji, but certain doubts still lingered. Babu Prem Saran then told Dube Ji that he would introduce Dube Ji to Pandit Ji (Maharaj Saheb) who would dispel all of Dube Ji's doubts. After his discussion with Pandit Ji, that is, Maharaj Saheb, Dube Ji developed firm faith in Radhasoami Mat and received initiation from Huzur Maharaj in 1888-89 A. D.

Dube Ji's family members thereupon raised a hue and cry. His brother, Pandit Raghubar Dayal Vakil said that he would sever all connections with him for good. Dube Ji's reply was that he would care little if he did. It was at this time that the sacred thread ceremony of the sons of his second brother was to be held and he came from Ábú to Bilgram to attend

the ceremony. All friends and relations were invited. But Dube Ji's brother-in-law said that if Pandit Har Dayal Dube attended the ceremony, he would not join. Dube Ji wrote to him that he could attend with pleasure, as he (Dube Ji) would not participate in the function.

After the sacred thread ceremony of her son his sister-in-law came to Allahabad and, going to Agra from there in the company of Pandit Har Dayal Dube, had Huzur Maharaj's Darshan.

Once, when Dube Ji had come from Allahabad to Huzur Maharaj's Darbar in Agra and was staying in Huzuri Bhawan, it so happened that in a dream he saw Krishna Maharaj with a sword in hand, asking him (Dube Ji) why he had come there. Dube Ji replied that Radhasoami Mat alone appeared to him to be the true Mat (religion) and that is why he was there. At this Krishna Maharaj said, "Give it up". He replied "No, I cannot". Hearing this, Krishna Maharaj struck him with the sword, but at that very moment, Huzur Maharaj made His appearance and said "Why are you teasing and tormenting my devotees?" That was enough to make Krishna Maharaj disappear. Dube Ji then opened his eyes. There was a clear mark of the blow on his thigh and a streak of blood could be seen.

Dubeji used to teach mathematics in the school. He would find out some time for practising Sumiran and Dhyan there. At home, he would devote several hours to the devotional practices and, at times, would sing some love-charged Shabd (hymn) to the accompaniment of music. He used to sing to his children Kabir Saheb's Shabd "O Sakhi (friend)! Make efforts to meet the Lord. Now stop playing with toys and winnowing baskets. Give up childishness". Whilst singing, he used to snap his fingers rhythmically. He would have then playing as he sang "O my munificent Guru! This beggar is standing at Thy door".

When he went to Agra, he used to recite from the holy books at Huzur Maharaj's Darbar. At the Satsang which was

held at 2 o'clock at night, he used to recite alone. As it is, his recitation of all Shabds was sweet and masterly, but his recitation of the Shabds "Surat is swinging in a cradle within, priceless Anhad Shabd is resounding" and "I have been dyed within in the colour of Nam", used to be most charming. He would be drenched in love as he recited. Whoever listened to him would be beside himself with joy and emotion.

Once, Maharshi Guru Deo Das Ji submitted to Babuji Maharaj "Whenever Maharaj Saheb wanted Pandit Har Dayal to recite Shabds, He would say "Dube Ji, do put garlands of Chameli (Jasmine) round our necks". Such was Maharaj Saheb's liking for Dube Ji's recitation that He felt being garlanded with Chameli as Dube Ji recited. At this, Babuji Maharaj was pleased to observe "What are you telling me of him? I have been in close touch with him for years. He used to have revelations. He would recite a Shabd from the very plane to which it pertained. He was not a coward as found these days."

It was Dube Ji who used to set the tune for any Shabd which Huzur Maharaj composed, and he would sing it before Him. Shabds composed by Huzur Maharaj and written in Urdu used to be sent to Allahabad everyday by post. Loving devotees used to copy them out. Prem Bani Part I in Pandit Har Dayal Dube's hand-writing is still present.

Satsang in Allahabad used to be held in the beginning at the house of Babu Prem Saran Ji. After attending Satsang at night which ended at 11 o'clock, all would return to their respective places. Satsang would continue till late at night.

Maharaj Saheb, Babuji Maharaj, Babu Prem Saran, Pandit Har Dayal Dube, Rom Rom Babu, and a few others constituted an assembly of Hansas, as it were, of the Allahabad Satsang. Frequently, they would engage in battles of wits, exchange courtesies and joke with each other. They had very tender and pure hearts. At Huzur Maharaj's Darbar, Satsangis of Allahabad were allotted seats at the front. There

was great respect and regard for them in the city (Allahabad).

Dube Ji used to set apart a sixth part of his monthly pay for Parmarthi expenses. Huzur Maharaj gave him as Prashad several embroidered caps and silk jackets.

He developed diabetes and passed away at 3 o'clock at night on December 8, 1899, at the age of 36. Till twelve at night, he was talking with his younger brother, Pandit Kalka Prasad Dube. He made enquiries about all Satsangis. He even said that he now wished that the matter was settled, this way or that way. The Lord fulfilled his desire, and he passed away the same night.

Like Pandit Har Dayal Dube, his younger brother, Pandit Kalka Prasad Dube, too, used to recite Shabds very well. He took initiation from Huzur Maharaj in 1892 A. D. and, since then, he became devotedly attached to Satsang. At Babuji Maharaj's Satsang in Allahabad, he used to recite from prose as well as poetic compositions. He had a placid temperament, and was reserved and contented. One could notice from his forehead and eyes that he was a very advanced devotee. All Satsangis used to hold him in high regard and respect. He had a short and elegantly pointed beard but his body was only a pack of bones and skin.

He breathed his last on February 26, 1936. The funeral procession passed by the side of the Satsang compound. Babuji Maharaj graciously placed a flower garland round the neck of the dead body and also cast His benignant glance on it.

Pandit Har Dayal Dube had four sons, of whom the first two were given the names of Prem Chand and Prem Das by Huzur Maharaj. On the occasion of Babuji Maharaj's shifting from Allahabad to Agra permanently, Prem Das alias Pandit Mathura Prasad recited before Babuji Maharaj two poems composed by him. Babuji Maharaj was pleased to observe, "Composing poems has no place here." After, however, Pandit Mathura Prasad had finished his recitation, Babuji Maharaj said "The poems are very appropriate and fit for the

occasion. Radhasoami Dayal will graciously shower His mercy."

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## Chapter 16

### PREM PYARI JI

Prem Pyari Ji was born in a Mathur Kayastha family in the city of Aligarh. Her parents called her Sharbat Dei. Huzur Maharaj gave her the name of Prem Pyari. Prem Pyari Ji was married at about the age of fifteen to Lala Bansi Lal Ji who was Huzur Maharaj's nephew.

The name of Huzur Maharaj's grand-father was Munshi Keval Singh Ji. He had two sons, Bahadur Singh Ji and Maiman Singh Ji. To Bahadur Singh Ji, was born Huzur Maharaj and to Maiman Singh Ji, Kanhaiya Lal. Kanhaiya Lal Ji's son, Bansi Lal Ji was Prem Pyari Ji's husband. Bansi Lal Ji was personal assistant to the Post Master General.

At the time Lala Bansi Lal Ji passed away, Prem Pyari Ji had two daughters. The name of the elder daughter was Guru Dev Bibi and that of the younger one Soami Pyari. The elder daughter's son, Babu Suraj Narayan, used to live in Agra. The younger daughter's son, Babu Shabd Saran, settled down in Allahabad. Both the daughters passed away during the life-time of Prem Pyari Ji.

Prem Pyari Ji was inclined towards Parmarth from the very beginning. She used to spend most of her time in worshipping and reciting from holy books. She would observe all fasts traditionally prescribed for ladies and distribute food and clothing to the hungry and the poor. She would spend the necessary time in the discharge of her household duties and devote the rest of her time to the reading of holy books. She, however, failed to get peace and satisfaction from such activities. Huzur Maharaj then took her under His fold and initiated her in Radhasoami Faith.

She used to observe Purdah like ladies of noble families, and she continued to do so even after receiving initiation from

Huzur Maharaj. Such was the Mauj that she started seeing Huzur Maharaj physically present before her all the time. How, then, could there be any Purdah ? Ultimately, she gave up observing Purdah and, thereafter, she used to be so constantly in the company of Huzur Maharaj that one did not know if she ever slept.

It would not be out of place to mention here a similar experience of another person. Lala Chiranji Lal was a close associate of Huzur Maharaj from their very childhood. They studied together. Lala Chiranji Lal used to drink. He used to talk to Huzur Maharaj as his pal. Huzur Maharaj told him "You only promise that you will not drink before Me". He replied 'All right, I undertake not to drink before You.' Such was the Mauj that, thenceforth, whenever he would lift the peg for a drink, he would see Huzur Maharaj before him. He would put down the peg as soon as he saw Huzur Maharaj as he had promised not to drink in His presence. When, after some time, he would again touch the wine bottle, Huzur Maharaj would be there standing before him. He then went to Huzur Maharaj and said 'Pal, you are tormenting me. You do not allow me to drink at all and remain with me all the time'.

Prem Pyari Ji was a very loving devotee. She used to take only the "Grás" (leavings of Huzur Maharaj's food) and Prashad which Huzur Maharaj would give her. She used to be inordinately withdrawn within while performing Abhyas. Hence whenever children found her sitting in Abhyas, they would mildly shake her or make her stop performing Abhyas somehow or other. Once, she was engaged in Bhajan in a room on the top floor after having locked the room from within. A search was made for her but she could not be traced for a long time. On entering the room, may be, by breaking the door open or in some such way, she was found in a deeply withdrawn state. An indication of her such condition is found in some of the letters of Huzur Maharaj.

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In His letter dated 14. 12. 1887 to Maharaj Saheb, Huzur Maharaj wrote

“Prem Pyari is suffering on alternate days some times from pain in the chest and some times from her spirit being drawn up to a greater height but otherwise she is doing well. She has, however, become very weak and her flesh and blood seem to have dried up to some extent”.

On 12. 2. 1888, Huzur Maharaj wrote to Maharaj Saheb :

“Prem Pyari suffered much after your departure. There was no suffering but that she withdrew within from outer concerns as you saw her in Sikandrā and to a certain extent insisted on leaving the body but was prevented from doing so by the entreaties of all around her. This state of things lasted for 3 days with short intervals. She is much better now. No pain but the sprained foot is as yet too weak for use. She is, however, likely to regain use of it in the course of 2 weeks”.

In His letter of 22- 2 -1888, He wrote :

“Prem Pyari has begun to walk a little with the aid of a stick. It is hoped the little swelling and pain that remain will disappear by and by in the course of a week or so through the blessings of our Supreme and Merciful Father”.

In whatever position Huzur Maharaj used to be, whether sitting or standing or walking, she would invariably be with Him and wherever He went she would hold His hand or fingers and would accompany Him. She would have on her just a plain white Sari.

Prem Pyari Ji used to perform the Sewa of devotees with great interest and enthusiasm. She was totally oblivious of the fact that she belonged to the family of a Sant. True to her name, she had all good qualities. If anyone loved the Lord she, too, would love him. After the departure of Huzur

Maharaj to His original abode, she went to Maharaj Saheb's Satsang in Allahabad. She was totally free from blind adherences and was devoted to the Sat Guru of the time. Persistent efforts were made to prevent her from joining Maharaj Saheb's Satsang in Allahabad. But she would not listen to anybody. She went to Maharaj Saheb taking with her all her money and ornaments and offered them as Bhent.

In Allahabad, she used to sit just in front of Maharaj Saheb's throne during Satsang and would keep her gaze fixed on Maharaj Saheb like a Chakor looking steadfastly at the moon. When Maharaj Saheb went to His office, she would enter the privy and engage in Abhyas for the whole day. She would come out of the privy a little before Maharaj Saheb returned from office.

For the few earlier years that Maharaj Saheb used to come to Agra on the occasion of Huzur Maharaj's Bhandara, He used to stay in Prem Pyari Ji's house, where He would deliver discourses. During Huzur Maharaj's life-time, too, when the house, which is now Prem Niwas, had not yet been purchased Maharaj Saheb used to stay in Prem Pyari Ji's house, whenever He would come to Agra with His relations.

During her last days, she had complaints of cough and dyspnoea. She left her mortal coil in 1904 A. D. at Maharaj Saheb's holy feet. Joy and radiance beamed from her countenance at that time. Maharaj Saheb graciously accompanied the procession carrying the bier.

## Chapter 17

### LALA GIRDHARI LAL JI

Lala Girdhari Lal Ji was one of the most advanced Satsangis of Huzur Maharaj's time. He attended the Satsang of three Sant Sat Gurus, Huzur Maharaj, Maharaj Saheb and Babuji Maharaj. He had great love for Radhasoami Dayal and was a devotee of a very high order.



He was born in Delhi on January 1, 1857. His father's name was Devi Sahai. He was a Mathur Kayasth by caste. Lala Girdhari Lal Ji first studied Urdu and Persian in Dholpur and then matriculated from Delhi. He was married in Agra to Lala Bansi Dhar Ji's eldest daughter whose name was Triveni Bibi. Lala Bansi Dhar Ji was a Vakil in Mainpuri. He was an elder brother of Lala Raj Narain Ji, Huzur Maharaj's son-in-law. Gir Dhari Lal Ji had no issue. He served in post offices in Gwalior and Dholpur for some time.

He got the opportunity of having Huzur Maharaj's Darshan in Gwalior in 1884 A. D. and, there he received initiation. After getting initiated, he used to come off and on to Huzur Maharaj in Agra. When Huzur Maharaj retired on pension in 1887, he, too, started living in Agra. He secured a job under the municipality where he continued to serve till 1899. During this period, his monthly pay rose from five rupees to twenty rupees. This was, of course, a very meagre sum, but he used to be thankful to the Lord for His mercy as this job enabled him to stay in Agra and have the benefit of Huzur Maharaj's Darshan and Satsang.

His mother-in-law passed away in Agra in 1892 A. D. She had two daughters, and no son. Hence half of her property, etc., was inherited by Lala Gir Dhari Lal Ji's wife. By grace, their financial condition eased a lot since then.

Lala Girdhari Lal Ji devoted himself heart and soul to Satsang, Sewa and Bhakti. He used to render all kinds of service (Sewa) with great love and enthusiasm. Almost all of Huzur Maharaj's Bachans (discourses) were written by him to the dictation of Huzur Maharaj. In the afternoon, after taking lunch, Huzur Maharaj used to go to the 'Bala Khana', i. e., the room upstairs, and it was here that He used to have Shabds (hymns) of Prem Bani and Bachans meant for Prem Patra written to His dictation. Lala Gir Dhari Lal Ji used to write the Shabds and Bachans quite fast in Urdu as he had a good knowledge of the language. Huzur Maharaj did not have to pause to allow him time to write.

Ganesh Ji used to transliterate from Urdu to Hindi and prepare copies (in Hindi) in clear, good handwriting, fit for sending to the press. He, too, came from Dholpur. He was a congenitally weak of legs. He used to hop on his hands like a frog. For this reason, he earned the appellation of Ganeshji when he joined Huzur Maharaj's Satsang in Agra. Huzur Maharaj was pleased to arrange for his stay at His own residence in a courtyard outside, where the room, allotted to Ládo Málin (female gardener called Ládo) was also situated. He used to render all such acts of Sewa concerned with reading and writing to the extent possible.

Lala Gir Dhari Lal Ji was a recipient of Huzur Maharaj's special grace. Huzur Maharaj gave him and his wife the names of "Prem Dulár" and "Prem Dulári", respectively. Accordingly, in the Shabd "Suratia, tasting the bliss of Guru's Feet, is thrilled with joy", in Prem Bani Radhasoami Part IV, the following lines occur :

Radhasoami casts His glance of grace on Prem-Dulár  
(one fondled and loved), who becomes the chosen  
one.

My Surat has become Prem Dulári (one fondled and  
loved) and Shabd Pyari (beloved of Shabd) and,  
having been enriched, takes her seat at the Holy Feet.

At 5 or 6 o'clock in the evening, his wife, Tribeni Bibi, used to bring Paráthás (hand made bread fried in clarified butter) in a covered metal vessel and she would make a Bhent of all of them. Huzur Maharaj used to take just a bit, and they subsisted only on whatever Huzur Maharaj gave away out of what remained. Both would sit in a corner at that very place and take whatever was given by Huzur Maharaj.

Whilst in Agra, Lala Gir Dhari Lal Ji suffered from painful boils on his shoulders for many years. He had to get them lanced several times. But he put up with all the pain with great forbearance and even happiness, and would never complain. Apart from sickness, he had to suffer a lot

bacause of poor income but he always used to bear his sufferings with patience and an attitude of thankfulness.

In earlier days, it was the custom amongst women-folk to put on long skirts. But, for the sake of convenience, Lala Gir Dhari Lal Ji's wife started wearing plain clothes, instead of long skirts, and, after having covered herself with a white sheet, she would go to Satsang. Her relations, many of whom used to be in Pipal Mandi, started tormenting and making fun of her, but she would not care at all. Slowly and gradually, her relations were silenced. Now, that the time has changed, all women have taken to the use of Sarees and Dhoties.

Lala Gir Dhari Lal Ji's brother, Lala Madho Narain Ji, received initiation from Huzur Maharaj in 1894 A. D. At that time, he was a school master in Jodhpur. Lala Gir Dhari Lal Ji found a job for him in the Mufid-i-ám School in Agra and after calling him to Agra, started living (staying) with him.

In 1895 A. D. Lala Gir Dhari Lal Ji's brother, Lala Jag Mohan Lal Ji, who was younger to Lala Madho Narain Ji, also received initiation from Huzur Maharaj. He was a school master in Murár and Lashkar. He used to come to Agra on every holiday. He would offer something or the other prepared by himself for Huzur Maharaj's Bhog in the afternoon. He, too, was a very loving devotee. He was always full of enthusiasm to perform any act of Sewa at any time.

Huzur Maharaj departed to His original abode on December 6, 1898. The marriage of Lala Gir Dhari Lalji's youngest brother, Doctor Mukund Lal, had been fixed for the very next day. Lala Girdhari Lal Ji was asked to postpone the marriage. But he would not agree, and participated in both the functions, the funeral and the marriage, with perfect composure and satisfaction.

That Doctor Mukund Lal, who used to be Huzur Maharaj's family physician, was some other person. He was perhaps not even a Satsangi.

After Huzur Maharaj's departure to His original abode, Lala Gir Dhari Lal Ji continued to stay in Agra for about a year and a half. But he used to go to Maharaj Saheb in Allahabad off and on. On July 24, 1900, he and his wife left Agra for Allahabad and, thereafter, continued to stay in Allahabad and attend Satsang as well as do acts of Sewa as before.

He also got his two younger brothers employed in some service or the other in Allahabad. Both the brothers took their children to Allahabad and started living with Lala Girdhari Lal Ji. In Lashkar, Lala Jag Mohan Lal Ji used to get a higher pay and he could make some income from private tuition but he did not care at all on this account and would not let this opportunity of remaining in Satsang slip away from his hands. Lala Jag Mohan Lal Ji recited from Sar Bachan Radhasoami (Prose) extremely well, and Maharaj Saheb, in His Satsang, used to have Sar Bachan (Prose) read out by him alone.

In 1903 A. D. Lala Jag Mohan Lal Ji had an attack of plague and he passed away 2-3 days after. On the first day, he had high fever, and he was sitting in Satsang. When Maharaj Saheb found that he was running high temperature, he was sent home and his treatment was arranged for. When in the evening of March 1, 1903, Maharaj Saheb Himself graciously visited his house to give him Darshan, he got up from his cot all by himself, though, until before that moment he had no strength to get up. He was extremely delighted to have Maharaj Saheb's Darshan. After Maharaj Saheb's return, his feet started becoming cold, and within a short time, he passed away very peacefully.

Lala Jag Mohan Lal Ji's children then left for Dholpur. On November 30, 1903, Lala Madho Narain Ji's wife passed away, after which, he, too, left for Dholpur with his children. But Lala Gir Dhari Lal Ji stayed back in the Allahabad Satsang as usual.

Maharaj Saheb took leave for two years with effect from September 1, 1906 and, on October 12, 1906, He left for

Karachi. Lala Gir Dhari Lal Ji and his wife accompanied Him. Similarly, whichever other place Maharaj Saheb visited, Lala Gir Dhari Lal Ji would be in His company. After His Karachi tour, Maharaj Saheb started living in Benares, and so, Lala Gir Dhari Lal Ji, too, shifted there.

In January-February 1907, Maharaj Saheb ordered Lala Gir Dhari Lal Ji to compare the printed copies of Prem Bani Radhasoami with the original hand-written copies in Urdu.

Maharaj Saheb left His mortal coil on October 12, 1907 at quarter to six in the evening. After this, Lala Gir Dhari Lal Ji left for Dholpur in December and started living there permanently. He continued to visit Agra, Allahabad and Benares on special occasions and for Bhandaras. He used to be in correspondence with Babuji Maharaj, Tauji Saheb and other Satgangis in Allahabad and he continued to perform all acts of Sewa for Satsang to the best of his ability.

Bachan Maharaj Saheb (Discourses of Maharaj Saheb) were at first brought out in five parts. The first part was published in October 1908. These discourses had been noted down by a Sindhi Satsangi called Khem Chand. Before printing, the manuscript was checked by Lala Girdhari Lal Ji. Prior to a second printing of the discourses, they were again sent for review to Lala Gir Dhari Lal Ji in Dholpur. When they came back from there, Babuji Maharaj also had a hurried glance through them and then all the five parts were brought out as a single volume in 1922 A. D. Since then, the Discourses of Maharaj Saheb have been printed in this very form.

Lala Gir Dhari Lal Ji was given general permission to initiate anybody into Radhasoami Faith, who was desirous of adopting it. Because of his being in Dholpur, several Adhikari (deserving) Jivas could receive initiation from him.

On January 1, 1913, Lala Gir Dhari Lal Ji offered to the Satsang a Bhent of the entire amount of three thousand rupees which he had in bank and the interest on which used

to be his means of subsistence. It was decided by Satsang that as long as Lala Gir Dhari Lal Ji and his wife were alive, they would receive rupees twentyfive per month as living allowance, and after the demise of anyone of them, the survivor would get rupees fifteen per month. Accordingly, Lala Gir Dhari Lal Ji used to get from Satsang rupees twentyfive per month till his death in 1923 A. D. and after his demise, his wife used to receive rupees fifteen per month till she passed away in 1943 A. D. Thereafter, the allowance was stopped.

Lala Gir Dhari Lal Ji developed great dyspnoea some time before he passed away. In spite of persistent medical treatment nothing more than a temporary relief could be obtained. Of course, 2-3 days prior to his demise, his condition appeared to have eased somewhat. The day he breathed his last, he lay down on a cot in the inner courtyard of his house, after having passed stool with the aid of enema. When his wife was about to leave after attending on him, he asked where she was going, her reply was that she was going to the closet. He asked her to come back soon. After her return, when she had been with him for a short while, he suddenly closed his eyes and appeared to be withdrawing upward. She got upset and poured some Charnamrit down his throat. He opened his eyes and asked, "What makes you upset"? He then enquired what the thing that she had just given him to drink was. On hearing that it was Charnamrit, he instantly withdrew upwards and passed away.

Below is quoted a part of the letter which Babuji Maharaj was pleased to write on 27-4-1923 to Lala Gir Dhari Lal Ji's brother, Lal Madho Narain Ji, on getting the news of the demise of Lala Gir Dhari Lal Ji.

The news of the demise of Lala Gir Dhari Lal has been received here with very deep sorrow and regrets. To me personally the loss is very great and the gap left by him cannot be filled. From the very beginning, we were deeply attached to each other and each one of us counted unmistakably upon the support of the other.

He was a bulwark of Satsang and though frail and weak in frame, represented in himself a tower of strength spiritually. In him is removed one of the few that remain now of those who had a real insight into the Radhasoami Faith and appreciated its value.

Once Babuji Maharaj was pleased to observe in Allahabad that Lala Gir Dhari Lal had a deep and thorough understanding of the Radhasoami Faith. In 1936 A. D., when Babuji Maharaj had gone from Allahabad to Agra on the occasion of Huzur Maharaj's Bhandara, he also went to Dholpur for a day and graciously visited the house where Lala Gir Dhari Lal Ji had left his mortal coil. At that time he wanted to know from Lala Gir Dhari Lal Ji's wife the exact place where he had breathed his last. When she showed Him the place, Babuji Maharaj was pleased to have a look at it.

Lala Gir Dhari Lal Ji's wife continued to visit Agra, Allahabad and Benares on the occasions of Bhandaras as well as on other occasions to attend Satsang and have Babuji Maharaj's Darshan. Prior to her demise in 1943 A. D., she suffered from Diarrhoea. Three or four days before she passed away, she had declared that her prayer had been granted and she would now repair to the Holy Feet. During her last moments, she had no pain at all. Gradual withdrawal started in the morning, and she passed away at about 1 o'clock in the afternoon.

Lala Madho Narain, too, left his mortal coil in Soami Bagh, Agra, on June 30, 1949.

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## Chapter 18

### BABU KALI PRASANNA MUKARJEE

Babu Kali Prasanna Mukarjee, who came from Digsúí in Hughly District (West Bengal), was an officer at the Midnapur Court. He was born in 1835 A.D. in a high-class Brahmin

family. He was a staunch and rigid follower of the traditional Hindu religion. Everyday, he would worship Kali (a goddess) strictly according to rites and, every month, on the day of the new moon, he would go to a temple of Kālī in the neighbourhood, and engage in the worship of the goddess the whole night with great love and enthusiasm. He, however, found no peace and satisfaction in all this. He spent about fifty years worshipping Kali in this manner, and slowly and gradually, he started feeling that His Parmarthi ambition would not be fulfilled without a perfect Guru. This feeling gradually grew very intense, but he had no idea as to when, where and how he would meet his Guru.

On one night on a day of the new moon in 1884, he was as usual lost in the worship of the Goddess Kali in the temple with all doors bolted from inside. He finished the Pujā (worship) prescribed for mid-night, but as soon as he started the Puja for the third quarter of the night, he found a great personage standing by his side, asking him what he was doing. As he had bolted the doors of the temple from inside, he was at a loss to understand how and from which side that great personage could enter at all. With great humility he submitted that he was performing the Puja of the Goddess Kali in whatever way it was possible for him. Asked since when he was performing the Puja, he replied that he had been doing so for the last fifty years. He was then asked "Have you had any inner experience during this period, or, Kali's Darshan?" He replied "No, Maharaj". He was then told "Search for the true Guru. Sant Sat Guru has been pleased to manifest Himself at Agra. His address can be obtained from Rai Salig Ram Bahadur, Post Master General, Allahabad." On being asked if he could offer Huqqa to the great personage, he replied, "yes, Maharaj". So saying, he started lighting the fire, turning his back on the stranger, but as soon as he turned back again he found that there was none there. He was at his wit's end.

He became bent upon meeting the Guru. In the morning, he went to his office a little earlier. Reaching Office,



the first thing that he did was to write an application for eight days' leave and when the judge came, he submitted it to him. His leave was granted immediately. Handing over his work to others, he returned home and then left by ship for Calcutta, taking a few things required for the journey in a small hand bag. Reaching Calcutta the next day, he took the very first train to Allahabad full of joy and enthusiasm and happy at the prospect of meeting his Guru. Two passengers were sitting by his side, one of whom asked him "Where are you going"? When he mentioned Allahabad, he was again asked whom in Allahabad he wanted to meet. When he took Huzur Maharaj's name, both of them said "We, too, are going to a place near Huzur Maharaj's house. Please do not worry. We shall first take you there and then go to our house". Those persons stayed in the Civil Lines (locality mostly inhabited by Englishmen).

As soon as Babu Kali Prasanna Mukarjee opened the door of Huzur Maharaj's house, he found Huzur Maharaj Himself standing before him. Seeing Him, he instantly recognised Him as that very great personage who had given him Darshan in Kali's temple at night day before yesterday. He stayed with Huzur Maharaj for four days, took initiation from Him, had the benefit of His Darshan and Satsang, and then returned. Back home, he told his mother, "I have now got everything. It is my great good luck that I could get the Supreme Being Radhasoami Dayal's Darshan. I have been enriched by the gift of the most priceless gem from the ocean", He then gave up his old practice of worshipping Kali and reciting from the scriptures, and applied himself wholeheartedly to the pursuit of true Parmarth.

With Huzur Maharaj's permission, he started holding Satsang with great love and zeal at his own house in Midnapur. Through him, many others joined Satsang. Even when he left Midnapore after taking pension, Sri Ishwar Chandra Chakravarty continued to hold Satsang for many days.

It is said that one night, when Satsang was over and all had gone to bed, Babu Kali Prasanna Mukarjee's attendant saw a person strolling on the corridor. It appeared from the description he gave that the person he saw was none other than Huzur Maharaj Himself. Four days after this incident, a letter from Huzur Maharaj reached Kali Babu, in which He had written how He was vouchsafing him protection at midnight.

In His letter of 2-10-1888, Huzur Maharaj wrote to Maharaj Saheb :

“Babu Kali Prasanna of Midnapore is coming here with his family and friends at about the time you come here. He will start from Midnapore on the 8th instant. I am glad you will also be here at the time”.

On 22-10-1888, Huzur Maharaj wrote to Maharaj Saheb as follows :

“I am glad to find that Kali Babu and family put up with you and they went fully satisfied as appears from the letter to me just received”.

In course of time, Kali Prasanna Babu, too, had to suffer ill treatment from his family members, relations as well as kith and kin. Since he had severed all connections with the family priest, they flatly refused to take any food at his place on the occasion of the marriage of his son, Girendra Babu.

Kali Babu was a Sanskari and Adhikari Jiva, imbued with great love. He left his mortal coil in 1892 A. D., eight years after receiving initiation. On his demise, Huzur Maharaj was pleased to write the following letter to his son Girendra Babu.

R. S.

Agra, 14-7-1892

My dear Girendra Babu,

Very sorry to learn from your wire of yesterday's date that your esteemed father expired on Saturday last. Looking at the manner in which he practised

devotion and the love he had for the Supreme Father, I have no doubt in saying that he will have secured a very desirable place in the spiritual regions. Like a worthy father, I trust, you both will prove yourselves to be worthy sons. You are all in the protection of the Supreme Father and will get on quite well.

With Ásis,

Yours sincerely  
Salig Ram

The letter which Huzur Maharaj wrote to Girendra Babu at the time of Kali Babu's illness is reproduced below :

R. S.

Agra  
The 6th July, 1892

My dear Girendra Nath Babu,

I am glad to learn that Babu Nibaran Chandra has initiated your wife and mother-in-law and I do not doubt that through the grace and mercy of the Supreme Father, they will do well and get peace and comfort in proportion they are able to make Sumiran, Dhyan and Bhajan.

I am sorry that your father is not yet alright, but if he goes on with his Dhyan and Bhajan, I am in hopes that he will regain his health. I believe he is now stopping at his native village. You have done well in taking steps for securing a judicial appointment. You are quite right in assuming that the pleader's line is not intended for you, indeed, pleader's and barrister's lines are not often congenial to the tastes and instructions of practitioners of Surat Shabd Yoga.

You are quite right in saying that true and sincere love and Bhakti are what is required of a practitioner like yourself. It is a stupendous idea and the only idea by which true redemption can be effected but it cannot be the work of a day or a month or a year, since a very long time, i. e., for ages and ages, the mind has in a

manner become the slave of the senses and unless the turn of mind or rather the downward currents emanating from the mind be taken upward, through the mercy and grace of the Sant Sat Guru Radhasoami, it would not be possible to create Bhakti or assimilate Surat with Shabd. You need not be disappointed and you should not lose heart and further you should bear in mind that when you have been initiated in the sublime Faith and when you had been at the head quarters station, be rest assured you are under the protection of the Supreme Father. With Radhasoami and blessings to Nibaran Chandra Babu, Lal Behari Babu, Hari Babu, to yourself and to your father and to the Midnapore congregation individually and collectively, I remain,

Your sincerely,  
Salig Ram

Babu Kali Prasanna Mukarjee's family used to be the recipient of similar grace and mercy of Maharaj Saheb and Babuji Maharaj. Kali Prasanna Babu had two sons, Girendra Nath and Khetra Mohan. His elder son, Girendra Babu, received initiation from Huzur Maharaj in 1890 A. D. Once Girendra Babu went to Agra where he used to visit Soamiji Maharaj's Samadh every day. One day when Huzur Maharaj returned from the Samadh Building on His coach and, on reaching home, was about to alight from the coach, Girendra Babu paid obeisance to Him. Startled, Huzur Maharaj asked who had touched His legs with his forehead. Then He forbade Girendra Babu to do so any time in future. As Girendra Babu engaged in Bhajan the same night Shabd began to resound loudly. This was the result of the unbounded grace and mercy of Huzur Maharaj for, otherwise, to many, despite their best efforts, Shabd is never audible, not to speak of its resounding with great force.

Huzur Maharaj was once pleased to observe that the lawyer's profession is not good for Satsangis, and service is better, for, the earnings made by following the legal profession are harmful for a Parmarthi. By Mauj, Girendra Babu was

one day appointed a Munsif and, then, he became a judge. After Maharaj Saheb's departure from this world, it took him a long time before he could recognise Babuji Maharaj as a Sant Sat Guru.

Kali Babu had a daughter who was a widow and a very loving devotee. She, too, had received initiation from Huzur Maharaj who gave her the name of Anurág Dei. After Kali Babu had passed away, she stayed in Agra and she used to prepare "Charchari" (a vegetable preparation, hodgepodges) in Huzur Maharaj's kitchen. Huzur Maharaj often used to say that the lady from Calcutta should be asked to prepare Charchari.

None of the two brothers of Kali Babu had any attraction for Satsang. But one of his nephews, whose name was Mihir Mohan Mukarjee, received initiation from Huzur Maharaj. He used to stay in his native village, Digsui. It was there that Mr. Phelps met him, and it was also after getting the necessary information from him that Mr. Phelps came first to Benares Satsang and then to Babuji Maharaj's Darbar in Allahabad where he received initiation. Uptil now, all members of Kali Babu's family have been Satsangis. When Babuji Maharaj visited Calcutta, he went to the house of Girendra Babu's son, Saroj Mohan Mukarjee, who was a stamp reporter at the Calcutta High Court. Babuji Maharaj was pleased to hold Satsang at his house.

A letter from Huzur Maharaj is reproduced below :

R. S.

Agra : 23-7-1890

My dear G. N. M.,

Your letter of 5th could not be answered before this owing to there being many visitors this month.

The only thing that is expected from you at present is that you should devote yourself for at least half an hour or 3/4 twice a day and read one or two pieces of Shabds of the holy book (about a page or two) daily carefully. This won't take more than 2 hours a day at the outset and so much time cannot be a strain

upon your leisure. You are young and have just commenced work in this world and therefore some allowance appears necessary for your age and for the purpose of enabling you to acquire experience of the hot and cold, good and bad of this world and its lovers. If you attend to devotion with an humble and affectionate heart, the Supreme Father Radhasoami will, through His mercy, visit you now and then with His grace and thus gradually raise your spirit and mind above the common level and embellish your heart with firm belief in His mercy and grace. As time passes on and your age ripens, your practice should increase to double the time by four hours distributed equally or as may suit best into three or four periods of day and night. With a firm and sincere belief in the Supreme Father's mercy and a loving heart you can do a great deal in half an hour than in two hours practice with distraction and disturbances caused by worldly influences and thoughts. If you mind the above advice, Supreme Father will kindly show His mercy to you now and then so as to strengthen your belief and increase your love for his Holy Feet. Don't despair for our Supreme Father is kind, liberal and forgiving.

With kindest regards to father and all the other members of family and best wishes for the spiritual advancement of you all,

Yours sincerely,  
Salig Ram

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## Chapter 19

### DOCTOR KALI PRASANNA GHOSHAL

He was a resident of the locality called Ahíri Tolá in Calcutta. He had four sons, Áshu Babu, Bhagwati Babu, Anadi Babu and Sital Babu. Sital Babu had committed suicide. Kali Babu and Ashu Babu received initiation in

Khechari Mudra from the well-known Yogi Shyama Charan Lahiri of Kashi (Varanasi). Both father and son had made a thorough and extensive study of Hindu as well as Western philosophy. Many excellent treatises on philosophy could be found in their house. Both were well versed in Sanskrit and both had a religious bent of mind. They were seekers after true Parmarth. As a result of the practice of Mudra, Ashu Babu's life took such a turn after some time that he became totally indifferent towards all kinds of activities and found no interest in any work. While in this kind of distracted and perturbed condition, he had Huzur Maharaj's Darshan in a dream one night, but he had no idea who Huzur Maharaj was and where He lived.

From the day he had Huzur Maharaj's Darshan, he became very eager to meet Him. Some time after, he one day went to the house of Debendra Nath Banerjee (the elder brother of Rom Rom Babu) to participate in the marriage ceremony of Bhagwati Babu, and there he saw the photograph of Huzur Maharaj. He could at once recognize that it was the photo of the same personage who had given him Darshan in dream. He enquired about Huzur Maharaj's address from Deben Babu and was delighted to know that Huzur Maharaj was Deben Babu's Guru. Ashu Babu told his father everything and also expressed his desire to proceed to Agra.

He came straight to Agra and, on getting down at the Agra Fort Station, found a person waiting there to receive him. As soon as Ashu Babu got down from the train, he asked "Are you Kali Babu's son coming from Calcutta?" Ashu Babu replied "I am that very person".

Ashu Babu fell at Huzur Maharaj's feet. Huzur Maharaj initiated him in Bhajan Ghar. This happened in 1885 A. D. After receiving initiation and attending Huzur Maharaj's Satsang for some days, he returned to Calcutta. While leaving, he took with him copies of all the holy books.

He told Kali Babu all that had happened in Agra. Kali Babu was a staunch Vedanti (believer in Vedant). He

then started perusing the holy books of the Radhasoami Faith. He read Prem Patra, in particular, with great care and attention. He used to tickmark difficult words and note down their meanings in Bengali then and there. When he developed faith in Radhasoami Mat, he, too, received initiation from Huzur Maharaj.

Kali Babu was transferred as acting Civil Surgeon, to Saharanpur. To Kali Babu also, Huzur Maharaj graciously gave ample indications of His omniscience. He had foretold Kali Babu about his transfer to Saharanpur. After retiring on pension, he started remaining permanently in Satsang and, during the last illness of Huzur Maharaj, he continued to perform His Sewa as His attending physician. All through, Kali Babu's family has been the recipient of the grace and mercy of Huzur Maharaj, Maharaj Saheb and Babuji Maharaj, one after the other.

Kali Babu's residence in Ahiri Tola was a haunted house. Sometime in the past, someone had murdered a person, and also several persons had committed suicide there. Kali Babu prayed fervently at Huzur Maharaj's holy feet that, by grace, redemption might kindly be granted to the spirits of his wife and son. When Ashu Babu's pregnant wife was sent to the labour room for delivery, she got frightened at the thought of ghosts infesting the house. She entered the labour room terror-stricken, and started reciting loudly such Shabds (hymns) from the holy books as she could remember. In due course, a daughter was born to her. Ashu Babu's wife noticed that the cradle had started swinging on its own. She also saw apparitions in a corner of the room and, among them, there were her departed mother-in-law and brother-in-law, Sita Babu, too. She started uttering RADHASOAMI Nam and performing Sumiran. Huzur Maharaj, in His grace, vouchsafed protection to both mother and child. This child, a daughter on coming of age, was married to Babu Abhay Charan Chatterjee (Abhay Babu) in 1903 A. D.

On the death of Ashu Babu's second son, his wife became overwhelmed with grief and sorrow, Nothing would



set her aggrieved heart at peace. Going to Agra, she piteously entreated before Huzur Maharaj that He might be pleased to enable her to have just one look of her departed son. Huzur Maharaj graciously observed "That Surat was mine, I have taken it back". The boy's mother again submitted "Since my boy is with You, it is of course all right. But do please let me see him once." Huzur Maharaj observed "Very well, I shall show him, but promise me that, on seeing him, you will not touch him". She promised that she would not. Huzur Maharaj then called the boy by his name. The boy appeared and, going to Huzur Maharaj, touched His holy feet with his forehead. The mother's love surged forth. She could not check herself, and as soon as she advanced to grasp the boy, he disappeared.

Ashu Babu had sought his transfer from Calcutta to the Accountant General's office in Allahabad so that he could derive the maximum benefit from Satsang. Coming to Allahabad with his family, including Kali Babu, he began to attend Maharaj Saheb's Satsang.

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## Chapter 20

### GANGA RAM SADHU

He was a Sadhu in Huzur Maharaj's Satsang. His was a most strange and peculiar case which evoked the wonder of everybody. He was blind but could work almost like anyone having the faculty of vision. He could pass a thread through the eye of a needle and could stitch well. He could even do things which one in the full possession of the faculty of vision would be unable to do. If there were the slightest mark on the bed-sheet spread over Huzur Maharaj's bedstead, he could spot it and would immediately say that the bed-sheet was dirty.

Once he submitted to Huzur Maharaj: "Since I am blind, how am I to contemplate Huzur's form?" Huzur

Maharaj asked him "Can you recognize my voice?" "Yes", he replied. Huzur Maharaj then said "That will do; if any form becomes manifest within and this voice comes out of it, you should know that it is Me".

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## Chapter 21

### BHAWANI

He was a Kahár (water-drawer) by caste and most probably he was an inhabitant of Agra district. Earlier, when Huzur Maharaj worked under the postal department, he used to be His servant. He was diligent, honest, faithful, well-behaved and punctual, and he used to be very mindful of Huzur Maharaj's ease and comforts. He used to serve Huzur Maharaj and perform all acts of Sewa in accordance with Huzur Maharaj's wish, pleasure and orders. Huzur Maharaj showered great mercy on him.

Once Huzur Maharaj went to Dewás on office tour and stayed in the Dak Bungalow. At midnight, it was found that there was no water nor was there any well in the compound of the bungalow. The care-taker of the bungalow, who was present there, was reluctant to fetch water at that hour of the night. Thereupon, Bhawani left for a Bawrí (a kind of well) situated at some distance from the Dak Bungalow, in search of water. One had to go 60-70 steps down the Bawri to reach the water-level. When Bhawani was coming up with the water, he had a feeling that many persons went down the steps and dived into the water, creating a lot of noise and tumult in the process. However, he could not see anybody. As he came out in the open, he saw Huzur Maharaj coming towards the Bawri. Huzur Maharaj said somewhat angrily "You came here at this late hour without my order and without informing me and I had to come all this way to take care of you." The next day, it was learnt from the local people that the said Bawri was haunted. Many people had drowned

in that Bawri. Anybody going to it at night would not return.

Once Huzur Maharaj went from Allahabad to Orai in connection with some work of the postal department. When that work was finished and it was time for him to return to Allahabad, He suddenly decided that He should first go to Agra the next day to have Soamiji Maharaj's Darshan and only then return to Allahabad. It was then six o'clock in the evening. The railway station of Phaphund is at a distance of 60-70 miles from Orai. The train to Agra was due to arrive at the Phaphund Station at 8 o'clock in the morning. All said that it would not be possible by any means to reach Phaphund Station in time for the train. Huzur Maharaj ordered Bhawani to call some Kahars ( palanquin bearers ) forthwith. Huzur Maharaj told the Kahars that He would give them handsome reward if they could take Him to Jaloun in an hour. The Kahars submitted that ordinarily they would not be able to reach Jaloun within one hour, but if Huzur endowed them with the necessary strength anything could be done. They started at 7 o'clock in the evening and reached Jaloun at 8 o'clock. At half past eight, they again started from Jaloun. There was a severe dust storm on the way, and it also rained. The Kahars submitted that they could not proceed in those circumstances. Huzur Maharaj was pleased to observe that if it were the Mauj of Radhasoami Dayal, the dust storm would blow over and it would stop raining too.

A river which fell on the way had to be crossed on a raft. Huzur Maharaj gave order to Bhawani that he should first take the palanquin, all luggage and the Kahars across while He would remain sitting on this side. When the raft reached mid stream, it overturned and it was feared that the palanquin bearers, too, might drown. Huzur Maharaj called out in a loud voice "Don't be upset. Try to tilt it a little and it will turn upward again." Afterwards, Huzur Maharaj also reached the other bank seated on the raft. The

Kahars submitted that the clothes which they had on, had drifted away. Bhawani too said that Huzur Maharaj's purse and Huqqa (hubble bubble), which he was carrying had also drifted away. Huzur Maharaj asked them to search for whatever was missing in the water towards the bank. By grace, everything was recovered. All this took full three hours. Huzur Maharaj then asked them to hurry up. When they reached Auraiyá it was seven o'clock in the morning. Phaphund station was still another twelve miles away. Bhawani submitted that perhaps they would be unable to reach there in time. Huzur Maharaj was pleased to observe that they would certainly make it, if it was the Mauj. By grace, as soon as they reached Phaphund, the train steamed into the station. After rewarding the palanquin-bearers, Huzur Maharaj boarded the train with Bhawani.

Once, for going to Ghazipur from Gorakhpur, Huzur Maharaj took a horse-driven coach. The coach-man and his assistant were seated on the coach-box. Bhawani and an orderly took their seats on the coach-shed, on which was also kept a mail-box weighing one and a half quintals.

On the way, they had to cross a river by a bridge. While going down the bridge the shaft of the coach broke and the coach overturned. The horse, however, stood still. Bhawani and the orderly were thrown at a distance. Bhawani ran back. Huzur Maharaj came out of the coach smiling. The coach was then turned back to the correct position. Huzur Maharaj enquired of everybody if he was hurt. All replied that they had suffered no injury. For the shaft, Huzur Maharaj said that they should look for a bamboo pole from any bush nearby. On making a search, a bush was discovered which had a thick bamboo pole in it. The same pole was tied and fixed to the coach in place of the original shaft and Huzur Maharaj was able to reach Ghazipur without any difficulty.

Whenever Maharaj Saheb and Babuji Maharaj visited Agra, Bhawani, under the order of Huzur Maharaj, and also on his own, used to attend on Them with the ability and alertness characteristic of him. They, too, used to be very happy with him and, while leaving Agra, They would reward him handsomely.

Bhawani also used to prepare tea for Huzur Maharaj. There is a reference to this matter in the following Arti hymn which Huzur Maharaj composed and was meant for him, though it really has a Parmarthi significance.

Surat is engaged in the service of the devotees day and night. (1)

I attend upon all. I am not slack in the least in my Sewa (service). (2)

I correct and mend my Cháh (desires) and mix with the devotees like sugar with milk in tea (Chá).

Bhawani passed away after Huzur Maharaj had departed to His original abode. Lala Ji Saheb had fixed a pension for him. After Bhawani's death Lalaji continued to give some help and support to his sons. He educated them and they later on became clerks.

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## Chapter 22

### MASTER KHUB CHAND

Master Khúb Chand came from Hyderabad (Sind). After finishing his education, he developed a strong desire for the search of a religion which could provide solace and peace to an aggrieved heart. He also used to be indifferent towards the world.

At that time, Brahmo Samáj movement was very much in vogue in Sindh and was a general topic of discussion amongst those who had received modern Western education, for, in their opinion, this faith had much in common with the Vedant of Hindus and the religion of Súfis amongst Moham-

medans. Amrit Lal Bose, who was the preceptor of the local Brahmo Samaj, was an erudite scholar. His discourses and interpretations also wielded great influence on the educated class. Master Khub Chand, too, became a follower of Brahmo Samaj.

At this time, he developed a keen interest in going through Hindu scriptures and deliberating on them. He got the opportunity of perusing many religious treatises. He, however, failed to find peace. The more he read them and ruminated on them, the greater became his thirst.

He was strongly attracted by Islam and, at one time, he even decided to embrace that faith. But at that very time he chanced to meet Lal Chand alias Sher Singh. Lal Chand explained Radhasoami Mat (Faith) to him. He became fully convinced at heart of the sublimity of Radhasoami Mat. He embraced Radhasoami Mat, having received initiation from Huzur Maharaj in 1891-92 A. D.

In His letter dated 9-10-1893, Huzur Maharaj wrote to Maharaj Saheb.

“Mr. Khub Chand of Hyderabad Sind is here. He is anxious to see you and stay with you two or three days. He will leave this place by mail train on Thursday night (12th) and reach there Friday morning at 10 A. M. and return from Allahabad with you by Monday mail. Please arrange to send a servant to receive him at railway station.”

Huzur Maharaj made him the person-in-charge of the Hyderabad Satsang. In Mr. Khub Chand's time, persons belonging to the educated class in Sind joined Satsang in large numbers. An idea of the Khub Chand's deep devotion and the Sewa rendered by him can be obtained from the letters written by Huzur Maharaj in reply to those of his. Some of Huzur Maharaj's letters are reproduced below :

(1)

R. S.

Agra

The 14th July, 1892

My dear Khub Chand,

I am sorry that there has been some delay in replying to your card and long letter of the 21st June but when your letter reached me I was busy with Bhandara matters and was for some days suffering from an inflammation of my eyes. And further Mr. Wali Ram was here at that time; I discussed the subject matter of your letter with him and gave him full and complete information in the hope that he will repeat them to you and I doubt not that by this time you have heard all from him and probably been satisfied. But for your further satisfaction, I give below answers to the question raised by you.

When ill, you should always place yourself under proper medical treatment and you should not imagine that you can do without medicine, much less should any one know that a thing of the kind is possible in your case under any circumstances. The only thing that is required of you is to take medicine after prayer or Dhyān and repetition mentally of the Holy Name. In fact in all your business you should pray and repeat the Name before actually doing anything. This will give you strength and peace of mind and prevent you at many a time from unconsciously doing wrong things.

Name is power but the power varies in strength and magnitude in accordance with the manner it is understood and uttered and the place whence it emanates. In the world in which we live, all names as used and understood, are fictitious, i. e., not real. But even fictitious names are full of powers. For all that we learn and understand we learn by names. Unless any object either subjective or objective, has a name assigned

to it, the object itself would never be understood. All classifications in nature are classified by names and it is only by name that anything and everything is understood. The first manifestation of Name is the first manifestation of Sound. This originally occurred in the Dayal Desh region and in process of changes it came down to Sat Lok and down to which the Name according to Sant Mat is real, unchangeable, all powerful and indestructible. From Sat Lok the Name came to be of diverse character of which nothing is known except by Sants till the Name or Sound came to be known as Par Brahm. "Spiritual Effulgence" (the voice of silence) referred to by you means Chit Akash, the abode of three sons of Triloki Nath Joti Niranjana, whereas the Name RADHASOAMI, of which you learnt from Mr. Sher Singh and in which you were subsequently initiated is the first Name belonging to the first Region and can have no comparison with the Name "Maya Brahm" or "voice of silence" of any kind.

Name is Guru and Guru is Name. The Name cannot under any circumstance be obtained without Guru and Guru is Sound. I mean purest possible spiritual sound personified. So Name is regarded as Guru and Guru is Name. But as Guru is the medium for obtaining Sound and as Guru assumes human form with a view to teach the grades and shades of Name and Sound, it is absolutely necessary that Guru Swarup should under all circumstances be your real guide. Thus what Mr. Sher Singh told you is quite correct.

Til is the proper and real place where the mind should be concentrated. It is the locality from and at which all the inner senses and susceptibilities belonging to the Suksham Sharir will have to be unfolded. If you go away from the road you will be at the mercy of tantalizing influences just as a traveller wandering in a desert is tantalized by mirage.



I am glad of your certificate that Mr. Sher Singh has now become very polite and especially friendly to you. It would be of advantage to the Hyderabad congregation to cultivate friendly intercourse amongst each other and as you are very intelligent and a well meaning young man you should help Mr. Sher Singh in the cause.

Yours sincerely,  
Salig Ram

( 2 )

R. S.

Agra  
23-6-

My dear Khoob Chand,

Mr. Wali Ram has shown me your letter and also spoken to me about you. Proceed with your practice carefully, I mean moderately and it will be found to conduce to your health.

Too much reading without necessity for it creates too many bewildering thoughts in the mind, which eventually interferes seriously with the practice. If you feel satisfied with the principles of Radhasoami Faith you can derive no further advantage by reading other books except in some few cases receiving testimony from them. But when you hear many things from your friend Mr. Wali Ram, I hope you will find that you can derive very little benefit from studying other books. I don't wish you to give up reading altogether as it might in many cases help you in your practice by giving you fresh evidence in support of your new Faith. Further you will hear from Mr. Wali Ram on this and other subjects.

Yours sincerely,  
Salig Ram

Mr. Khoob Chand often used to write down questions and send them to Huzur Maharaj. Some of those questions and Huzur Maharaj's answers to them are quoted below :

( 3 )

- Q. In Sar Bachan (Prose), I read when Kabir Saheb unfolded to Brahmá the hidden secrets of higher regions, the latter evinced his desire to seek Sat Purush. But he was beguiled by Kal ; and he succumbed. Is this only an objective Bachan or it has subjective side too ? If the latter, I would be obliged by its interpretation also.
- A. It is subjective. Kabir Saheb met and spoke to Brahmá in his (Brahmá's) own sphere.
- Q. I have often heard the following couplet recited in our Satsang.
- एक राम दशरथ का बेटा, एक राम घट घट में बैठा ।  
एक राम का सकल पसारा, एक राम इन सबसे न्यारा ॥
- A. The first one refers to the incarnation of Ram, the second one to the individual mind. The third refers to brahm associated with Maya, the fourth to Nirgun Brahm or Par-Brahm, who is distinct from all three of them.
- Q. Now what are the technical names of these 4 Rams (if any) according to our Faith ?
- A. (1) He is the incarnation of Ram. (2) This Ram is Pindi Mana (Mind in the Pind) or the Mana (mind) in the human body. (3) This Ram is Triloki Nath (Lord of the Triloki or the three worlds) and is mixed or contaminated with Maya or matter. (4) This Ram is Nirgun (free from the Gunas or attributes) or Pár Brahm. All of them are forms of Kal Purush.
- Q. Whose couplet is this ?
- A. I do not know. Perhaps it has been composed by Kabir Saheb.
- Q. Which Ram is extolled by Tulsi in His Ramayan ?
- A. Nirgun Ram, that is, Pár Brahm whose region is Sunn or Daswán-dwár.
- Q. Was Tulsi's Ram the same as extolled by Valmiki ?

- A. Valmiki has extolled that Ram who is Nirgun.
- Q. What do his brother Lakshman, and his two younger brothers Bharat and Satrugan represent ?
- A. Parmartha Mana (Mind) has been called Lakshman who helps the Abhyasi (practitioner, devotee) upto its limit, i. e., as far as it (Parmartha Mana) can proceed. The other two (Bharat and Satrugan) also are forms of the mind but they appertain to lower centres. In Pind alone, there are three Mana (minds), viz., Nilofri, Sanowari and Dile-Mudabbari and their locations are, respectively, the centre at the genitals, the heart-centre and the sixth centre or the third Til.
- Q. What is Parshu Ram ? What force does he represent ?
- A. Parshu Ram, too, is an emanation from Kal pertaining to lower regions, i. e., having a lower status, or, you can say Parshu Ram is anger and envy personified, i. e., he is an incarnation of these attributes.

( 4 )

R. S.

Allahabad  
8-1-1902

My dear Khoob Chand,

I am herewith sending you a letter written to me by Dharam Das of Hyderabad for information and such action as you may deem proper to take in the matter. From enquiries made, I find that this Dharam Das has quarrelled with his relatives and is staying in the Satsang house for some months past and is living on the Satsang funds. If it is so I think it is an undesirable state of things and should be discontinued. Such use of Satsang house and Satsang funds, viz., to give shelter to those who have left their houses in this way is sure to give rise to complications and is liable to misconstruction at the hands of the critics of our Faith. Bhai Dharam Das should either go to his own

house or provide himself with a residence, and there will be no interruption in his Bhajan. You should explain all this to him. I hope there will be no cause of complaint left for him.

With Radhasoami to yourself and the other Satsangis at Hyderabad,

I am,  
Yours sincerely,  
B. S. Misra

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### Chapter 23

#### DOCTOR JIWAT RAM

Doctor Jíwat Ram was an inhabitant of Hyderabad Sind. Whilst a medical student at Bombay, he had an occasion to visit Karachi during the summer vacation. Babu Amrit Lal Bose, the leader of the local Brahmo Samaj was, at that time, preaching his faith amongst the educated community with great vigour and gusto. His discourses and interpretations used to wield great influence on the public mind. Doctor Jiwat Ram, too, went to listen to his lecture one day. A lot of people had gathered, and as soon as the lecture was over, Doctor Jiwat Ram stood up excitedly and blurted out in a loud voice : "Show me God if there be any. I shall not believe in His existence unless I see Him". No one could accept his challenge, and this, of course, was obvious. Those who heard him were stunned.

After passing the medical examination, Doctor Jiwat Ram was appointed an Assistant Surgeon in Hyderabad. One day, he chanced to meet a Satsangi who had just returned after attending Huzur Maharaj's Satsang in Agra. That Satsangi had heard about the incident in Karachi connected with Doctor Jiwat Ram's challenge "Show me God". In the course of some conversation between the two, he told Doctor Jiwat Ram "If you really want to see God, go to Agra where you can see Him".

After acquainting himself with Huzur Maharaj's address, Dr. Jiwat Ram came to Huzur Maharaj's Darbar one day. At Huzur Maharaj's Darshan, love at first sight was aroused within him. He developed a firm and unflinching faith. He attended Satsang for a few days and then received initiation. On hearing of his return from Agra, his friends and acquaintances came and asked him : "Have you seen God"? He replied with a blush, "Yes, I have seen Him. I am now fully convinced of the existence of God".

Coming back from Agra, he applied himself to the devotional practices. After attending to his official work, that is, on returning from the hospital, he used to spend the rest of his time in his room. He would hardly go out for ten minutes in all the twentyfour hours. He started devoting his entire spare time to the practice of Sumiran, Dhyān and Bhajan. He was sincere and straightforward by nature and everybody would become happy and pleased to meet him. No matter how aggrieved a person was, if he came in Doctor Jiwat Ram's contact and talked to him, he would find great peace and solace. Love and affection marked his dealings with one and all. After receiving initiation, he, in a sense, broke off all worldly relations. His worldly dealings were reduced to a minimum. He would not join his relations and kith and kin in any marriage or funeral ceremony or any other similar function. If he had to attend to it because of sheer helplessness, he would do so for barely 5-6 minutes out of courtesy only and that, too, only on special occasions. His eating and drinking habits were such that though quite often 10-15 kinds of delicious preparations used to come for him from home including such delicacies as cream, etc., he would only take a bit of each item at the tip of spoon and would leave it after just tasting it once and would say "Oh, it is very tasteful, it is like ambrosia, it is extremely good".

RADHASOAMI Nam used to be on his lips at all times. Every now and then, he would ask anyone who would be near him "My friend, say Radhasoami for once,

do say Radhasoami". Only after the friend had said "Radhasoami" would he start talking with him. Then he would again tell his friend "Say Radhasoami, please do say Radhasoami". Seeing his eagerness, people would start saying "Radhasoami".

He was, of course, efficient in his work and, after several promotions, ultimately attained the rank of a Civil Surgeon. When he used to visit any patient at his place on receiving a call from him, he would take a second physician with him. He would not himself accept any fee even on being hard pressed by a patient, but would have the fee given to the other physician. In his opinion accepting any remuneration from the poor and the destitute, when ill, would be a great sin. They are already stricken by some disease, and to charge them fees over and above, would be like killing the half dead.

Doctor Jiwat Ram had one son and one daughter. His wife had already passed away. His son and daughter used to stay with their maternal grand-father. Once, as he was sitting with some of his close associates and chatting with them, he received a telegram. After going through the telegram, he immediately put it in his pocket, as if the matter was of little concern. He only said "Radhasoami" and then kept mum. When his friends asked him what the telegram was about, he quietly placed it before them. The telegram carried the news of the death of his only son, who was barely 9-10 years old. All were stunned. They said, "What has happened to you ? It is all so very sad. Your wife has already passed away and now your son is no more. We wonder how can you so easily brush aside the double shock ?" In reply, Doctor Jiwat Ram only said "Radhasoami", and then kept mum.

Doctor Jiwat Ram's father wrote to Maharaj Saheb, requesting Him that He might be pleased to get him married a second time, submitting that Doctor Jiwat Ram would agree to remarry only if Maharaj Saheb would press for it.

Maharaj Saheb's reply was "In this matter, you should approach his friends".

After some time, his health started deteriorating and he contracted tuberculosis. He used to vomit a lot of blood. One day, on seeing drops of blood on the floor, Maharaj Saheb asked, "From where has all this blood come?" Maharaj Saheb, of course, knew that Doctor Jiwat Ram vomitted blood. He graciously asked, "How much blood came out today?" The reply was, "Two potfuls". Maharaj Saheb was pleased to observe, "Jiwat Ram himself is a physician. I need hardly tell him anything".

He had a deep longing for Darshan. The more Darshan he had, the greater would be his thirst for it. When Maharaj Saheb used to go to His office in His carriage, Doctor Jiwat Ram would run after the carriage to have His Darshan. His friends used to say that this had a baneful effect on his lungs, as a result of which he contracted this wasting disease.

One day Doctor Jiwat Ram was sitting in the Allahabad Satsang. Maharaj Saheb was delivering a discourse. At that time, a telegram came addressed to Doctor Jiwat Ram. He put the envelope in his pocket without even opening it. Maharaj Saheb asked "What is the telegram about?" Doctor Jiwat Ram replied, "Nothing very important, I shall have a look at it later on". Said Maharaj Saheb "It is, after all, a telegram, and you say it is not very urgent. Read it at once, and I shall not continue with my discourse till you have finished". It turned out that the telegram conveyed the news of the death of Doctor Jiwat Ram's brother. Maharaj Saheb observed "How strange it is that you regard the news of your brother's death as a trivial matter!" So saying, He resumed His discourse.

When his illness got aggravated, many Satsangis used to visit him. When they asked how he was, his reply would be "I have yet to negotiate the path to death". From the very morning of the day he passed away, he was insisting on having Charnamrit and Prashad. He felt immense satisfaction

and peace on getting Maharaj Saheb's milk Parshadi. And then the longing was aroused in him for Maharaj Saheb's Darshan and the bliss of His Charan (Holy Feet). Maharaj Saheb was informed accordingly. Maharaj Saheb graciously visited him on His way to office. Babuji Maharaj, too, was with Him, for both used to go to office together. Doctor Jiwat Ram's appearance brightened up like a bud bursting into bloom as soon as he had Maharaj Saheb's Darshan and he exclaimed "Charan, Charan (Holy Feet, Thy Holy Feet)". Indeed, he begged for Charan in a most sweet and melodious voice. Maharaj Saheb was pleased to observe, "You are a great hero, what pain and suffering can Kal inflict on you?" Doctor Jiwat Ram went on begging for Charan. Maharaj Saheb had never given His Charan to anyone before. Seeing Doctor Jiwat Ram's yearning and restlessness, Babuji Maharaj caught hold of Maharaj Saheb's feet and said "O, have mercy and give him Thy Charan. The poor fellow is pining for them". Saying this, Babuji Maharaj lifted Maharaj Saheb's foot and placed them on Doctor Jiwat Ram's forehead. All his pain and burning were gone the moment he had the touch of the Holy Feet.

And like a true hero he passed away on the same day at 3 o'clock in the afternoon, absorbed in the contemplation of the Holy Feet and the Sumiran of RADHASOAMI Nam. Looking at his face, one felt as if he was smiling in deep sleep.

In praise of Doctor Jiwat Ram's Bhakti, (devotion) Maharaj Saheb was pleased to observe in open Satsang : "How brave a person Doctor Jiwat Ram was ! Both his lungs had been destroyed and he was a physician himself. He made it a point to attend Satsang all along. Like a hero, he calmly sat in Satsang even only a day before his departure. Similar was the case with Mr. Bool Chand. He did not give up attending Satsang till his last breath, and to him, death meant going back home. He cut asunder all his bonds and attachments while alive. This is the result of attending Satsang."

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## Chapter 24

## SADHU DAYAL SARAN

He was a Bengali and was originally a Post Master. He had developed total indifference towards the world. To his wife he said, "You now leave me and let me go. I shall now practise penances in forests". But how can a wife agree to such a proposal ? Sadhu Dayal Saran had a close friend. The two discussed the matter and came to the conclusion that in the usual course of things, their family members would never agree to the proposal of their leaving home, and so, they should quietly slip away. One day Sadhu Dayal Saran left, locking from outside the room in which his wife was sleeping.

Going to a wood, he learnt Pranayam from some Sadhu and started practising it. Perhaps he also used to worship some goddess. After he had practised Pranayam and worshipped the goddess for sometime, he, one day, while in a state of half sleep, found an extremely beautiful woman taking her seat by his side and trying to make love with him. When he was just about to be carried away, Huzur Maharaj gave him Darshan, catching hold of his hand, warned him, "What are you doing ? Be careful." He then disappeared and the woman, too, vanished.

Sadhu Dayal Saran wondered who that great personage was and how could He be met again. He started making a search for Him and, in that connection, came to Calcutta. There, by a coincidence, he went to the house of a Satsangi where he saw Huzur Maharaj's picture. At this, he exclaimed "It is He who saved me and saw to it that my penance and devotion were not spoilt". He then ascertained from the said Satsangi the name and address of Huzur Maharaj and left for Agra.

Sadhu Achint Das took him to the presence of Huzur Maharaj. Huzur Maharaj observed "So, you have come !" He replied "Yes, Huzur", and narrated all that had happened.

He had a rather shabby look then. There were large locks of hair on his head and he had just a loin cloth on, with girdles of Múnj (a kind of grass) round his waist. Huzur Maharaj ordered Achint Das "Take him away from here. First let him cut his locks, take bath, dress himself properly and only then come to me".

A few months later, his wife, too, followed him to Agra and reached Huzur Maharaj's Darbar. She narrated before Huzur Maharaj her sad story of how Sadhu Dayal Saran had slipped away after having locked her in a room from outside while she was fast asleep. Huzur Maharaj asked him, "Is she your wife?" He replied, "Yes, Maharaj, she is my wife." Huzur Maharaj asked again, "Did you give her the slip the way she just described?" Sadhu Dayal Saran replied, "Yes, Maharaj, I left her as she narrated". Huzur Maharaj observed "You have done something very cruel. You should now keep her with you".

The building now known as Prem Niwas where Satsangis used to be lodged had not yet been purchased. Sadhu Dayal Saran took up the job of a compounder under some physician in Partab Pura, and having rented a room there, he started living in it with his wife. Whenever he got the opportunity, he would come to Pipal Mandi and would go back after having Huzur Maharaj's Darshan and attending Satsang.

After some time, he prayed to Huzur Maharaj, "Maharaj, please rid me of my wife. It is only because of Your order that I am staying there with her, otherwise, my heart's desire is to stay at Your holy feet only." He went on repeating this prayer before Huzur Maharaj off and on. One day his wife was down with fever and she became very ill. He submitted before Huzur Maharaj, "Maharaj, my wife has fallen ill". Huzur Maharaj was pleased to observe, "Don't you nurse her? Remember that nursing her amounts to doing my Sewa. If you do not nurse her properly, you will be guilty before me and considered a sinner". Sometime afterwards, she expired. Sadhu Dayal Saran then shifted

to Pipal Mandi and started staying in Huzur Maharaj's Darbar.

After a lapse of some time, Sadhu Dayal Saran's friend referred to above, who had been following him, ultimately did come to him. He asked Sadhu Dayal Saran, "Tell me, friend, what have you achieved here?" Said Sadhu Dayal Saran: "You first let me know your achievement". His friend said "I have acquired supernatural powers". Sadhu Dayal Saran told: "Very well, then, invoke them now". His friend tried his best but those powers would not come to him. Said he, "They are not coming here". Sadhu Dayal Saran said "All right, then, let us go where they would come to you and invoke them there". His friend was staying across the Yamuna river. Both went there and, this time, the supernatural powers did come. Sadhu Dayal Saran's friend asked them, "Why did you fail me there"? They replied "That is the Emperor's Darbar. We are only insignificant lasses, how can we come there"? At this Sadhu Dayal Saran said "Here you are, and herein lies my reply to your question. I have met the Emperor."

Sadhu Dayal Saran was sparely built. He had a fair complexion, and was firm and unflinching in his devotion and acts of Sewa. He had no pride or ego at all, and used to be on affectionate terms with all Satsangis. He would do all sorts of Sewa—sweeping, filling lanterns with oil, lighting lamps in the evening, storing water, etc., etc. Everyday, he would leave Pipal Mandi at about 4 o'clock in the afternoon and bring a pitcherful of water from the well in Soami Bagh for Huzur Maharaj's use. He used to work very hard, and would invariably attend each and every sitting of Huzur Maharaj's Satsang which used to be held several times during the night and day. As for eating, Sadhu Dayal Saran would tear and roll up a bread or two and gulp the pieces with some vegetable preparation even as he would be going about places or doing his work.

He was the Manager of "Prem Patra," then a fortnightly paper. He was entrusted with the work of despatching of the

paper to outstation Satsangis and collecting the price. The back of the periodical used to read "Sadhu Dayal Saran, Manager, Prem Patra Radhasoami, upper storey of the residence of Rai Salig Ram Saheb Bahadur".

After the departure of Huzur Maharaj to His original abode, he joined Maharaj Saheb's Satsang in Allahabad. At the time he left for Allahabad, he handed over the cash box to Lalaji Saheb. When accounts were checked, rupees three hundred were found to be in excess. He said that there was no question of any shortage in cash. There was bound to be some excess, for, he always used to drop into the cash box the four-anna (quarter-rupee) piece which Huzur Maharaj gave him every month.

Huzur Maharaj used to pay each Sadhu two rupees per month as salary. If any Sadhu begged to be excused for not accepting, He would certainly give him a four-anna coin. Sadhu Dayal Saran used to drop even this four anna coin into the said cash box. Ultimately, when a sum of three hundred rupees was found to be in excess, he said "This sum, too, belongs to Huzur Maharaj, nothing is mine. Kindly relieve me now so that I can go to Maharaj Saheb in Allahabad". Lalaji Saheb gave him rail fare and also a small sum for travel expenses, and he left for Allahabad.

Sadhu Dayal Saran used to frequently hum and sing the following couplet in Huzur Maharaj's Darbar and, at times, he would recite it before Huzur Maharaj Himself.

Glory to my Guru, to Him is all glory.  
The Saviour of the humble and the lowly.

In Maharaj Saheb's Satsang, if he did not get the opportunity of doing any other act of Sewa, he would grub grass and bring it for Maharaj Saheb's horse. In fact he could not do without performing some act of Sewa or the other. Babuji Maharaj often used to express His appreciation of Sadhu Dayal Saran's Sewa. He was pleased to observe several times that He had not met another Sadhu like Dayal

Saran, who was surpassingly diligent and would do any amount of work.

Sadhu Dayal Saran died of plague in 1905 A. D. Till the end came, he remained sitting in Satsang in full possession of his consciousness. As soon as his eye-balls turned upward, both his hands went up, too. He passed away with hands folded.

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## Chapter 25

### HANS DAS

He was a Sadhu in Soamiji Maharaj's time. He had such a dark complexion that he also used to be called 'Black Hans Das'. He was interested in laying gardens. It was he who laid the foundation of Radha Bagh. He hedged in as big a plot of land as he liked and laid a garden on it. He could enclose more land if he so desired, for, there were no restrictions those days. The garden laid by him also used to be called "Hans Das's garden." After Radhaji Maharaj had passed away in 1894 A. D., Her Samadh was built on this garden.

Before joining Satsang, Sadhu Hans Das was a Mahant (head of a Hindu religious order) somewhere and had many disciples. Rumour went about him that he (Sadhu Hans Das) did not take any food. People from far away places used to come for his Darshan. They would sit before him the whole night and would not find him taking any food. When he was asked about the matter after he had joined Satsang, he said that one of his disciples used to keep a kilogramme or two of condensed milk under his 'Dhuni' (a pot containing the fire lighted by a Sadhu to keep him warm) about which no one had any inkling. In the dark of night he used to take out that condensed milk and eat it away quietly and no one would know what he was doing.

He had a longing for wandering in the woods alone. He often used to go towards the Pohiyá Ghát (bathing place) on the river Yamuna. Once he reached a place near about the present well in Radha Bagh. There was a dry well there. He decided to stay there. One day he took Soamiji Maharaj there for taking some fresh air and submitted to Him that he intended staying there. He added that the soil there was very sandy and the land extremely barren. There was no other tree nearby except some thorny bushes, thickets of tall grass and reed. It would be difficult and, indeed, almost impossible to lay a garden there. He submitted to Soamiji Maharaj that if it was His Mauj, there would be water in the well soon. Soamiji Maharaj kept mum. After some time, Soamiji Maharaj, while distributing Laddus (sweet balls) to Sadhus one day asked Hans Das how things were in Radha Bagh. Hans Das replied that he did not know as to where Radha Bagh was. At this, Dín Dayál\* Soamiji Maharaj was pleased to observe "That very place where you showed me the well will be Radha Bagh. So go and live there". By mercy and Mauj, within only four days water came up to a man-height.

When there was a famine after some time, people let loose their cattle and other live-stock. Hans Das took upon himself the task of providing drinking water to the animals. The well proved to be a boon and Hans Das could himself draw enough water from it to satisfy the thirst of two-three hundred animals every day. Later on, it was proposed to lay Radha Bagh at this very place.

The above historical well has now been demolished. It has been filled up with soil and the ground levelled. In 1934 or thereabout a second well was sunk near this well as it had become almost useless, though it did continue to serve the purpose of providing some water. When the new well had been constructed, Babuji Maharaj paid a visit to that site with a view to taking fresh air. He was offered a glass of

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\* Merciful to the humble and the lowly

fresh water drawn from the well. Maharaj graciously drank some of the water and rest was poured into the new well by Babu Guru Mauj Saran and Lala Tota Ram. In 1949 A. D., the old well was completely filled up with soil and the ground levelled.

Huzuri Bagh No. 2, which is situated opposite Radha Bagh, was also laid by Hans Das. It is said that one day Hans Das submitted to Huzur Maharaj that he would lay a large garden after His name, and he also prayed to Huzur Maharaj that He might be pleased to walk round as big a plot of land as He might wish to do. This done, Hans Das raised a clay embankment on the foot prints of Huzur Maharaj, thus enclosing the plot of land round which Huzur Maharaj had taken His stroll, and he then laid a garden there.

Hans Das was well built, and stout and strong like a wrestler. He used to take water from Radha Bagh for watering plants and creepers in Huzuri Bagh. He also constructed a small reservoir of water for thirsty people to drink from. He would remain lying in the forest all alone. Beasts of the jungle would pass by his side, but nothing could frighten him. Thieves also tried to rob him. He would catch them, tie them up with a rope and throw them on ant-hills. He struck such awe and terror in the hearts of people that even thieves began to be afraid of him. There is a reference to his exploits in the following Arti Shabd meant for him. This Shabd has, of course, deep inner significance but outwardly, too, it serves a purpose.

Radhasoami has showered great mercy on me,  
I now water the flower-beds of love within. (1) I carry  
water for my Guru. I am never tired of filling the  
vessel with ambrosia-like water. (2) I give water to  
Surat-cows to drink. I am very fond of this act of Sewa.  
(3) How can I sing the glory of Soami ? He has given  
me location in the temple of Guru (Guru Darbar) (4)  
Flower-beds of Bhakit (devotion) are in full bloom, and  
that ground is very dear to me. (5) Showers of love are

falling. Surat and mind, drenched in them, are waking up. (6) Trees and their branches are in all their splendour. Peacocks are crowing and frogs croaking. (7) Assemblies of Hansas take stroll. They take fruits of nectar and are delighted. (8) Seeing the wonderful activities in this temple of Guru, Kal is morose and hopeless. (9) Wolves and wild boars (mischief-mongers) also at times visit Guru's Darbar but I have recognised them. (10) Radhasoami has mercifully instilled courage in my heart. (11) Alone in the forest, I cry out challengingly, and remove all obstacles in a moment. (12) Holding RADHASOAMI Nam close to my heart, I have tied down anger and have made it my slave. (13) I have struck terror and awe all round. My Guru's temple is illuminated. (14) The bell is ringing and the conch blowing. Kam (passion) and Lobh (avarice) have deserted this region, this body. (15) I ascend to Bank Nal and rush to Trikuti where I get Guru's Darshan. (16) I now perform Guru's Arti, lighting the flame of the moon. (17) The harp and the flute are playing and Arti of the Purush is going on. (18) The Supreme Being Radhasoami has been merciful to me. He has enriched me by granting me His protection. (19) In 1924, Hans Das was alive.

## Chapter 26

### MASTER BOOL CHAND

Master Bool Chand came from Sind. He served in the office of the Commissioner of Sind after having passed B. A. in 1880 A. D. At that time, there were very few graduates in Sind. There was also a great need in the Education Department for such highly educated people. Hence the Inspector of Schools of Sind, after writing to the Commissioner, called Master Bool Chand and appointed him a teacher in the District High School of Karachi.



In those days, much emphasis used to be laid there on social uplift, particularly, on the welfare of children. A monthly magazine in Sindhi, called 'Saraswati' used to be published on this subject. It contained many articles written by Master Bool Chand which were read with great interest. He used to contribute a part of his salary for the welfare of children and for helping the poor and needy.

Master Bool Chand's friends and companions got a rude shock when in 1894 he received initiation in Radhasoami Mat from Huzur Maharaj and joined Radhasoami Satsang, and they said that the pillar of social uplift in Sind had tumbled down.

On performing the spiritual practices of the Radhasoami Faith only for a few days, Master Bool Chand's condition became such that quite often, anything that came out of his tongue would turn out to be true. He often correctly predicted future events also. Below is given a part of Huzur Maharaj's letter written in reply to his communication on this subject.

"Any display of extraordinary powers, attendant to some extent on play of higher self, such as explained in your note, are extremely prejudicial and injurious to your spiritual progress, and as such you are strictly enjoined never to make use of or a show of them, otherwise your progress will be stopped and your way to Chaurasi paved. You should not therefore let anybody, although he may be your nearest kin, know anything that you may become aware of beforehand. Your chief object in performing our modes of devotion should be to raise your spirit to the higher regions for eventual attainment of the region of pure emancipation, and no possession of extraordinary powers of the regions in the way should therefore deviate you from your true path and goal. There is no harm in praying for the spiritual welfare of your relatives, subject to the approval of the Supreme Father but even such prayer should not be too frequent and pressing. As to others the Supreme

Father is Himself taking care of them in the manner He considers most proper and you have no business to interfere in His supreme ordainments."

When tormented by mental agitation, Master Bool Chand would often burst into tears. At times, this happened in open Satsang. Considering himself to be guilty, he often used to remain dejected and morose. Huzur Maharaj was once pleased to observe "In a state of dejection, one should not identify oneself with it. At such times, one should cry out to the Lord begging of Him to vouchsafe one His protection. To think of only one's own self and not to rush towards the Lord's holy feet is also a kind of egotism."

It was the practice with Master Bool Chand that, during every long vacation which became due after each five months, he would come to Agra to attend Huzur Maharaj's Satsang and have His Darshan. Hence, when after some time, there was a proposal to appoint him as a Deputy Inspector of Schools, he wrote to Huzur Maharaj, submitting that though, undoubtedly, his salary in the new post would be much higher and the honour would also be greater, yet, while occupying the post in the school, he used to get two long vacations in a year which enabled him to attend Huzur's Satsang, an opportunity which he would lose in case he accepted the post of Deputy Inspector of Schools, and so, Huzur might be pleased to approve of his intention to continue as a teacher in the school. Huzur Maharaj wrote in reply, "You must take up the post of Deputy Inspector of Schools". At this, Master Bool Chand accepted that post.

Teachers in villages were used to showing great honour and extending lavish hospitality to a Deputy Inspector of Schools whenever he would visit their schools for inspection. Master Bool Chand once went to a certain school in a village for this purpose. The teacher-in-charge there had made elaborate arrangements for his lodging and food, etc. But Master Bool Chand quietly spread his bed on an ordinary cot in a corner of a room and took his seat on it ready to practise Bhajan. The village school master became non-

plussed on seeing this. Master Bool Chand also accepted very simple food and that too, only in a small quantity. At the time of examining the boys, he himself went on explaining to them the way they should answer his questions. He also started telling the teachers how they should teach. When the inspection was over and he was leaving, the teacher of the school started accompanying him to the railway station but Master Bool Chand dissuaded him from doing so. The village school master was very much scared by all this. He thought that since the Deputy Saheb neither accepted his hospitality nor did he take any service from him, goodness alone would know what kind of a report he would write on the inspection. It was almost certain that he would make adverse remarks on every item. It turned out, however, that Master Bool Chand had not only given a satisfactory report on the school master's work, but he even recommended his promotion. This indeed was Master Bool Chand's way of inspecting schools. This kind of gesture on his part produced a great effect on the teachers of all schools as well as all others. They would all think that he was a great devotee. In a certain village the members of its Pancháyat (village council) came to meet Master Bool Chand and on seeing his conduct and way of living, they were highly impressed. They thought that if Master Saheb could be so good, how great would be his Guru. This led to many persons from that village to join Radhasoami Satsang. Seeing this, Master Saheb, too, thought that perhaps this was the reason why Huzur Maharaj laid so much emphasis on his accepting the post of Deputy Inspector of Schools.

Some of the villagers who had already received initiation from Huzur Maharaj and had attended Satsang for a few days and had performed the practices enjoined by Radhasoami Mat to some extent, had started thinking that they had attained the spiritual status of a Sadh. Seeing Master Bool Chand, they became ashamed realizing how insignificant Jivas they were. They thenceforward began to imbibe and follow the ways of Satsang and devotion.

Sometime later, there was a proposal to appoint Master Bool Chand as the Head Master of the District High School of Hyderabad (Sind). Master Bool Chand wrote to Maharaj Saheb praying that he might be pleased to give him permission not to accept that post but continue to serve as an Assistant, for, as an Assistant, he would have more spare time and he could devote more time to Parmarthi practices. In His reply to Master Bool Chand's letter, Maharaj Saheb wrote that he should most certainly accept the Head Master's post. By mercy, Master Saheb started doing his work in his new post so efficiently that he soon earned great praise. Teachers and students alike started loving him and they all began to work in such a manner that there would be no cause of trouble and annoyance for Master Bool Chand. After doing the work of the school, Master Saheb would devote the rest of his time to devotional practices.

Master Bool Chand's wife had already passed away. She had two daughters who also died a few days after her death. She had had Maharaj Saheb's Darshan in Allahabad and also attended His Satsang. They had only one son left whose name was Lila Ram. He appeared to be very promising. He had extraordinary love and faith in Huzur Maharaj and Maharaj Saheb. He ultimately contracted tuberculosis. He would not undergo proper medical treatment. If anybody would make a strong plea for proper treatment and nursing, he would tell him "I am proceeding to the holy feet of the Sant Sat Guru. How is it that you do not seem to like this ?" He remained lost in the meditation of the holy feet of the Sat Guru till the end came. Inspired by the example of Lila Ram many other young Satsangis were led to develop deeper love and faith in the Holy Feet of the Sant Sat Guru.

One Reverend Sinker used to be a neighbour of Master Saheb. Hearing that the young son of Master Bool Chand had passed away, he went straight from the school to Master Saheb's house to offer condolence, but on reaching that place, he found Master Saheb sitting placidly on his cot as if

nothing had happened at all. Nor could he see any indication of any death occurring in the family. Reverend Sinker had not the courage to speak any thing about the matter. He rather thought that he had been given some wrong information. He stayed there only for a short while and after talking of this and that left. When he came out, he found a large number of persons coming towards Master Bool Chand's house. Reverend Sinker told one of the persons whom he knew "See, how funny people are here. They have spread the false news of the death of Master Saheb's son". Those men said, "No, the news is quite correct. We are coming back from the cremation ground after cremating the boy's body". Hearing this, Reverend Sinker was taken aback and said, "Master Bool Chand is not a human being but an angel". He went back to Master Saheb and offered his condolence, at which Master Saheb observed, "He was on trust with me from the Lord who has now taken him back. Why should I lament and be sorry, then ?"

Once when Master Saheb had gone to Allahabad to have Maharaj Saheb's Darshan and attend His Satsang, the police arrested a certain person because of some offence and took him away. Seeing this, Master Bool Chand, on returning from Satsang, went to his room and without even changing his dress, covered himself with a wrapper and sat quiet in a corner. It was time for lunch. He was called but there was no response from his side. When his face was uncovered, he was found to be weeping bitterly. When he was asked what the matter was, he said, "In my heart of hearts I know myself to be guilty of many such offences, and so, what is going to happen to me ? May the Sat Guru be merciful to me". Master Bool Chand did neither eat nor drink that day.

Master Saheb used to be very intelligent and good at his studies but, by temperament, he was very simple and unsophisticated. It is said that one boy used to tease and torment him a lot when he was a college student. After

joining Radhasoami Faith, he went to the house of that boy and asked him to forgive him, for, he (Master Saheb) must have been guilty of something or the other, for which reason only he used to be displeased with Master Saheb. That boy had become a magistrate in the mean time. He became very much ashamed at this and said, "We two boys from Sind used to study in Bombay. Finding you to be more intelligent between the two of us, I used to feel great heart-burning. That is why I used to behave with you so rudely. You please forgive me". It became a habit with Master Saheb to be mindful of his guilts and faults, to weep over them and to remain morose and dejected on their account.

It was Master Saheb's fervent desire that Maharaj Saheb should visit Sind once. When he submitted his prayer to this effect, Maharaj Saheb was pleased to observe "I cannot come to Sind now, but shall do so when the opportunity comes". This happened in 1900 A. D.

After a short while, Master Saheb came to Allahabad on a long leave and made a Bhet of whatever he possessed to Maharaj Saheb. First, there was a sum of twenty thousand rupees, which Maharaj Saheb was pleased to utilise for laying the foundation of the magnificent Samadh building of Soamiji Maharaj. Secondly, there was a sum of fifteen hundred rupees, and Master Saheb while offering this amount in Bhet, prayed to Maharaj Saheb that He might graciously visit Sind once, and whenever that would be His Mauj, He might be pleased to spend this amount in any way He liked. He also made a Bhet of what wearing apparel, rags, etc he had in his possession at Maharaj Saheb's holy feet and submitted that Maharaj Saheb might graciously distribute them in any way He deemed proper. Under Maharaj Saheb's orders, all these things were distributed amongst Sadhus and poor Satsangis. Maharaj Saheb was pleased to make a gift of two coats and two Dhotis to Master Bool Chand, and He also started sending food for Master Bool Chand from His own kitchen.

Master Saheb chose for himself the room where he would stay. It was an apology for a room and was indeed no better than just a hole or pit in a corner of the house, eight feet in length, three and a half feet in breadth, and four feet in height in which the quilts and their covers meant for Maharaj Saheb's bed-stead and throne used to be kept. The little vacant space that remained used to be utilised by Master Saheb for his stay throughout the year in summer, in winter and during the rains. The "room" had just one small window. The door was so small in height that one had to stoop to enter the "room".

Master Bool Chand went to Dumraon with Maharaj Saheb. On his return journey, he left behind his only coat in the train. He told one Satsangi that there was really no need for a coat now. He soon fell ill and passed away. After his demise, Maharaj Saheb was pleased to observe, "His name was, of course, Bool Chand, but really he was "Mool Chand", that is, he had link with the Prime Moon (Daswan-dwar)".

On another occasion, Maharaj Saheb graciously observed that if one really wants to attend Satsang, one should do so in the manner of Master Bool Chand and Doctor Jiwat Ram.

Below are reproduced three letters from Huzur Maharaj.

( 1 )

R. S.

Agra

7th October 1894

Dear Mr. Bool Chand,

Yours of the 1st. Sorry to hear of the disturbances of your mind. You need not, however, be disappointed by it. Such a state of mind is a necessary step in the course of our devotional practice, and it is fraught with much benefit although apparently it seems to the contrary. It is in this way that the mind, becoming conscious of its thorough unworthiness and filthiness, becomes truly meek and is thus gradually reformed. You should, accordingly, placing your trust

in the mercy of the Supreme Father, and considering the present also as a special Grace of His, go on with your practice and perusal of the Holy Books as much as you can. In this way after some time the mind will become gradually purified and fresh indications of the grace and mercy and consequent bliss will become apparent.

Hoping to hear from you better news later on and with well wishes and Radhasoami to all,

Yours sincerely,

Salig Ram

( 2 )

R. S.

Agra The 4th Nov. 1894

My dear Bool Chand Kodumal,

Your letter to hand. The disturbances you speak of are with everyone in the beginning for a few days only. They occur through the grace of the Supreme Father to purify our mind by removing accumulated evil thoughts from it. Don't be afraid. Go on with your devotional practice as prescribed with such care and attention that other thoughts may not come at the time and leave the rest to the mercy of Supreme Father. As you are accustomed to perform your school duties for certain hours in the day, leaving aside all other thoughts for the time, so for the sake of spiritual advancement, it is most necessary that you should determine in your mind immediately before commencing your devotional practice not to allow as far as possible any worldly thoughts to enter into your mind so long as you are engaged in it. During the whole day as you perform all other worldly work you should direct and fix your attention for a minute or two or so say four or five minutes on the first and second spheres thinking at the same time of the aspect of those spheres. Careful reading of at least tw



Shabds morning and evening from the holy books which may seem sweet to you and regular attendance in the Satsang nearest to your place will be of great help to remove the evil thoughts from your mind. You may also keep a photo of Supreme Father before you now and then to represent the features in Dhyān.

By doing as above directed you will see that gradually, through the grace of the Supreme Father, you are able to remove the evils complained.

Yours sincerely,  
Salig Ram

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( 3 )

R. S.

Agra  
15-11-1894

My dear Bool Chand,

Your letter to hand as also the parcel of cloth which will be worn by me as desired by you for a certain time. The former parcel of sweets was duly received and its contents were in good condition. It was tasted by me as desired and then distributed to all Satsangis.

You should fully rely on the mercy and grace of the Supreme Father who guides, directs, watches and protects the interests of all who come sincerely and unhesitatingly under His benign rule and protection. Go on with your practice as much and as carefully as you can and at the same time exercise as much authority and influence over your mind and senses as you possibly can and leave the rest to be done and disposed of by the Supreme Father in the manner and at the time He thinks best.

With best wishes,

Yours sincerely,




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Salig Ram

## Chapter 27

## HURMUSJI RUSTOMJI MISTRY

He passed away in 1910 A. D. He was then 39 years old. From this, it follows that he was born in 1871 A. D. He matriculated in 1888 A. D., but it appears that he was also working for a living at that time. He was the only son of his parents. He studied in the same school of Hyderabad (Sind) as Master Daya Ram Lekh Raj Kripalani, but he was senior to Master Saheb by four grades. It was there that they developed friendship for each other which increased in cordiality when they joined Radhasoami Satsang.

There was a Parsi Satsangi in Karachi whose name was Manchar Shah. Huzur Maharaj gave him the name of Prem Sanehi. It was from him that Hurmusji came to know of the Radhasoami Faith, after which, he received initiation in the Faith from Huzur Maharaj. In 1898, he got the news of Huzur Maharaj's passing away and he frantically rushed to Agra to have a last look at Him but unfortunately arrived late by a day.

His wife's death occurred under pathetic circumstances. In those days, the epidemic of plague was fast spreading in Bombay province. He and his wife started for Karachi by boat. On the way, his wife was down with fever. She was not allowed to proceed further on reaching Karachi but was sent to the hospital where she expired after going through much pain and suffering. Hurmusji was not allowed to go near his wife in spite of his best efforts. Even after her death, Hurmusji was not given the permission to have a last look at her body.

As a result of this sad event, Hurmusji was seized with a total indifference towards the world and he felt like flying to Maharaj Saheb's holy feet in Allahabad, but some arrangements for the future had to be made. Hurmusji had one son and two daughters. He placed all three of them under the care of some relation and also resigned his post.

He was employed in a military co-operative store and used to get a good salary in the officers' grade. All tried to dissuade him from resigning. An incentive was also offered that his salary would be increased. But he would not listen to anybody. Leaving behind everything and everybody he took shelter under the holy feet of Maharaj Saheb. After a short while, Maharaj Saheb gave him a job in His own office.

In Maharaj Saheb's Satsang, he used to lead the recitation of the holy books. Among the persons who had the good fortune of listening to his recitation, the few who are alive say that it used to be very sweet and melodious. Hurmusji also used to attend to some work of the Satsang office. He accompanied Maharaj Saheb during His visits to various places. Maharaj Saheb was pleased to give him the name of "Sant Sanehi". The names of his two daughters were Mehar Bai and Hira Bai. His son's name was Hirji Bhai. Maharaj Saheb gave them the names of Mehar Pyari, Daya Pyari and Bhakt Sanehi.

Huzur Maharaj, Maharaj Saheb and Babuji Maharaj gave the surname "Sanehi" to all Parsi Satsangis, for example, Hurmusji was given the name of Sant Sanehi; his son, Hirji Bhai, that of Bhakt Sanehi; his grand-son, i.e., Hirji Bhai's son that of Shabd Sanehi, Manchar Shah Únwala (Senior Manchar Shah), that of Prem Sanehi ; Fardúnji, the wool merchant, who was Manchar Shah's brother and Hurmusji's son-in-law, that of Nam Sanehi: Homi Fatakia, who was the son of Awa Bai, the sister of Manchar Shah, that of Sat Gur Sanehi ; Firoz, the grand-son of Awa Bai and son of Kersasp Fatakia, that of Satta Sanehi ; Mr. Cooper, that of Saran Sanehi ; Sorab Ji Patel, that of Charan Sanehi ; and Manchar Shah or Nicolson (junior Manchar Shah), that of Dayal Sanehi.

Hurmusji was very fond of tea and he used to prepare very good tea. People would be very eager and keen to have a cup of tea from him.

After Maharaj Saheb's departure, Hurmusji and one or two other Satsangis used to go to office with Babuji Maharaj in the same coach. Hurmusji used to very enthusiastically help Babuji Maharaj in doing any office work which He wanted to dispose of at home.

Hurmusji fell ill in 1909 and when his condition deteriorated very much, his eldest daughter took him to Bombay. He passed away there six months later. Below are reproduced three letters which Babuji Maharaj wrote shortly after his demise, one of them to a certain relation of his and the other two to his son, Hirji Bhai.

( 1 )

R. S.

Allahabad  
March 2, 1910

My dear.....

Your letter to hand. I am lying in bed and this letter is being written to dictation. I am improving and shall, with the grace of S. F. R. S. Dayal, be all right in the course of a few days.

The loss of Hurmusji has come as a great shock to all of us. To me it is a personal loss as he was a most trusted and valuable companion of mine. His devotion and unflinching acceptance of the Supreme Mauj were qualities which are rarely met with, to the same degree, as in his case, even among old Satsangis.

What, however, the Gracious Mauj of Radhasoami Dayal has ordained must be for the good of all concerned and we cheerfully and submissively accept the Mauj.

Trusting you are all right and with hearty Radhasoami.

Yours sincerely,  
Madhav Prasad Sinha

( 2 )

R. S.

Allahabad

22nd February, 1914

My dear Hirji,

I am very glad to receive your letter and more so to learn that you have passed the Matric and have joined the commercial class. It will always give me pleasure to learn of your success in life and I hope you will not fail to keep me informed of your welfare and doings from time to time. On you depends the preservation of the sweet memory left by your father and I trust you will prove a worthy son of a worthy father and keep in touch with me and the Satsang of which your father was a devoted votary.

Nam Adhar, I am sorry to say, takes very little interest in his studies. He is reading in standard VII in the C. A. V. High School, Chhutan and Santo also read in the same school, each in a class below that of the elder one.

I have greatly improved in health and have recently been operated upon for piles. I am not all right yet but, hope to be so in about a month's time.

Please convey my hearty Radhasoami to both of your sisters and remember me to the mother-in-law of your elder sister. With best wishes for your success in life.

Yours affectionately,  
Madhav Prasad

( 3 )

R. S.

Allahabad

1st January, 1915

My dear Hirji,

I am glad to receive your letter and to learn that you have passed the commercial examination of the 'London Chamber of Commerce'. I trust you will

do better at the other examination when you appear next and that you will be soon in the way of earning a livelihood for yourself. It will always be a satisfaction to me to learn that you are getting on and that the only son of my friend Hurmusji is prosperous in the world. You will of course not disappoint me in the matter of following the footsteps of your father in religion and will turn out as sincere and ardent a follower of the Radhasoami Faith as your father was. His memory amongst us is very sacred and we look upon you to keep it fresh and revive the noble instincts of which he was a glorious example.

Trusting this will find you and your sisters in excellent health and with very good wishes and Radhasoami,

Yours affectionately,  
Madhav Prasad

Remember me kindly to the good old lady you are living with.

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## Chapter 28

### Mr. MYRON H. PHELPS

His full name was Myron H. Phelps. He belonged to the State of Philadelphia in the United States of America. A very famous and well-to-do barrister, he came to India in search of true religion. He had read many books on religion and noted down important points from them for ready reference. He visited many religious centres in India and met many people, but found no peace and satisfaction.

A certain barrister in America, who later on became the Attorney-General, had given a book on theosophy to Mr. Phelps on reading which, a spirit of enquiry was awakened in him. One day, in the course of some conversation, he was told of the Bahai religion promulgated by one Abdul Baha in Iran. He

was so greatly influenced by the principles and tenets of the Bahai religion that he went to Iran to meet Abdul Baha. But the Iran Government had at that time put Abdul Baha behind the bars. Indeed, the Iran Government after having executed his Guru, "Bab", who used to say that he was the gateway to the Supreme Being ("Bab" means gate, door), imprisoned all his followers, including Abdul Baha who had later on become the leader of this Faith. Mr. Phelps met Abdul Baha several times in jail with the permission of the Iran Government, and he even wrote a book on the Bahai religion which he dedicated to the Duchess of Sutherland from whom he had come to know of the Bahai religion.

His interest in theosophy brought him to Adyár (Madras). He had considerable interest in education, too, and donated money to some educational institutions for girls in Madras. But he found no peace either from the Bahai religion or theosophy, for, deep within him, he was longing to achieve something tangible. This thirst for inner experience brought him in touch with Shri Ram Náthan, who was at that time the Solicitor General of Ceylon (Sri Lanka). Shri Ram Nathan was considered to be an advanced practitioner of Yoga. Mr. Phelps became his disciple and stayed with him for ten years.

Once when Sri Ram Nathan visited Hardwar he called Mr. Phelps there from Allahabad telegraphically. Mr. Phelps went there to meet him, and then brought him to Allahabad. Shri Ram Nathan came to the Satsang of Babuji Maharaj and had Parmarthi discussions with Him. As one of his former disciples, Mr. Phelps used to touch his shoes, that is, when he came to Satsang, Mr. Phelps would take off his shoes and at the time he left Satsang, Mr. Phelps would help him in putting on the shoes. Such was the respect and regard which Mr. Phelps showed towards him. Sri Ram Nathan was a learned and wise man. Gentlemanliness oozed, as it were, from him. He used to address Mr. Phelps as 'Myron'.

From Ceylon, Mr. Phelps proceeded to Bengal. There, in Digsúí, in the District of Hughly, he met Babu Mihir Mohan Mukarji, the nephew of Babu Kali Prasanna Mukarji, a Satsangi of Huzur Maharaj's time. On hearing about Radhasoami Mat from him, Mr. Phelps felt some satisfaction and he wrote to Babuji Maharaj asking for initiation and seeking His permission to come to Allahabad.

Permission for initiation was intimated by wire, but about Mr. Phelps' coming to Allahabad, he was informed by a letter that it was very hot then in Allahabad and he should come there when it was cooler. However, a week after, a telegram came from Mr. Phelps that he was coming to Allahabad on such and such date. The train by which he was coming reached Allahabad at noon. Babuji Maharaj had gone to His office as usual. Babu Guru Mauj Saran and Babu Tej Singh brought Mr. Phelps from the station.

Shortly after returning from His office, Babuji Maharaj called Mr. Phelps upstairs. Their conversation continued for a long time. In the evening, Babuji Maharaj told Babu Guru Mauj Saran that Mr. Phelps had been saying that what he could not achieve even after practising Yoga for ten years under Sri Ram Nathan, he could get by practising the methods prescribed by the Radhasoami Faith for seven days only, and that is why he came for Darshan at once. This happened in 1912 A. D. Mr. Phelps rented a house on fifty rupees per month in the Khushál Parbat locality of Allahabad, and started staying there. At that time his age was 45 years, though he looked older. He was very quick witted and sharp, and had a mild temper. He had a short stature and was sparingly built. He used to come to Satsang with a Dhoti and a Kurtá (dress like a shirt) on. He would wear the Dhoti in the Bengali style. On his way to Satsang and back, he often had to take care that the Dhoti remained secure in position.

He used to pay Rs. 65/- per month to a graduate Satsangi, Babu Shiv Ráj Balí, for teaching him Hindi. A Superintendent in the Collector's office, he was under



suspension at that time. Mr. Phelps wrote such a polite and yet forceful appeal for him that when it reached the authorities, not only was he reinstated in his former post but was given full pay for the entire period that he was under suspension.

### Mr. PHELPS



Taking Shiv Raj Bali with him, Mr. Phelps went to the hills up to great heights above the snow line. Mr. Phelps would spread just a blanket and sit on it for Bhajan. Afterwards, he went to Almorá and at a place called 'Binsar', which is at a greater height than Almora, he purchased a bungalow for twelve thousand rupees.

Babuji Maharaj used to take Mr. Phelps with Him when He went out to take fresh air and He used to discuss many

aspects of Radhasoami Mat with Mr. Phelps for hours. Mr. Phelps used to note down the gist of what Babuji Maharaj said. His notes have now been published in a book form.

Even during the hottest days of summer, Mr. Phelps would just hang up Khas curtains kept wet by watering and stay on in Allahabad, never thinking of staying away from Satsang. Babuji Maharaj was pleased to visit his place 2-3 times.

Mr. Phelps had full faith in Babuji Maharaj as the Sant Sat Guru of the time and he had a firm faith, too, in RADHA SOAMI Nam. He got unmistakable proofs of grace and mercy within all along but, except for Babuji Maharaj to no one else would he disclose his inner experiences but quietly assimilate them all.

He first came to Benares where he stayed for some time with Maharaj Saheb's elder brother, Pandit Ramá Shankar Misra. Then he came to Allahabad where he stayed for three years.

At the end, he fell seriously ill. He had inflammation of the lungs. In spite of repeated advice to the contrary, he would go on taking lime juice and curd even when he had a bad cough, which aggravated his illness.

In the mean time, Mr. Phelps' secretary, who was a lady called Miss Harlon, came to India. She had no interest at all in Parmarth. She prevailed upon Mr. Phelps to leave Allahabad for a change of climate. Accordingly, they went to a number of places, but there was no improvement.

Ultimately, Mr. Phelps went to Bombay and he passed away there. A few days before his demise, a telegram came from him to Babuji Maharaj who was pleased to observe "Will the climate of any place on earth suit Mr. Phelps now? He should henceforth live in a balloon". After 3-4 days the news came of his passing away. Miss Harlon had managed to prevail upon him to bequeath to her all his money and the

bungalow in Binsar, as if it was for this purpose alone that she had come all the way to India.

While lying ill in the hospital in Bombay, Mr. Phelps used to perform the Sumiran of RADHASOAMI Nam by uttering IT in a low voice. The Hindu public of Bombay took his dead body to the cremation ground with much pomp and cremated it on a pyre of sandal wood.

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## Chapter 29

### PANDIT JAGAN NATH MEHTA

He was a Nágara Brahman of Gujrát by caste. He used to be called Mehtáji or Mehtá Saheb. At some places of Huzur Maharaj's letters to Maharaj Saheb, he has also been referred to as "Pandit Mehta". His name will be found at many places in the "Holy Epistles".

He was a friend and companion of Babuji Maharaj from the very boyhood. He was also one of the companions of Maharaj Saheb. Babuji Maharaj often said that Mehtaji used to take Him to many places.

Mehtaji came to the holy feet of Huzur Maharaj through Maharaj Saheb and Babuji Maharaj. He was the only Gujrátí to have joined Radhasoami Satsang in the times of Huzur Maharaj and Maharaj Saheb.

Maharaj Saheb had a private printing press known as Chandra Prabhá Press Company Limited. Mehtaji was its manager. He used to print the holy books of the Faith with great interest and diligence as well as care and attention. His name has been mentioned in the 'Holy Epistles' in connection with the printing and publication of the holy books.

Purchase of Soami Bagh, Benares, was made through him as a result of special efforts on his part. It was through him that Buájí Sáheba, both verbally and in writing, communicated Her order to Babuji Maharaj that He should

now start conducting the Satsang, as there had been considerable delay already.

In Babuji Maharaj's time, when Satsang started making rapid pace and Babuji Maharaj's discourses were extensive and exploring deep into the tenets of the Faith, Mehtaji Saheb also became fully convinced that Babuji Maharaj was, indeed, a Sant Sat Guru. He submitted to Babuji Maharaj with great sincerity and fervour "Please, my friend, be good enough to draw my state Gujrat as well as Gujratis (people of Gujrat) to Your Satsang. I shall ever remain grateful and thankful for this act of friendliness on Your part". And it turned out that, thereafter, many Gujratis did join the Satsang. Now, there are thousands of Gujrati Satsangis. There are Gujrati Satsangis outside India, too, particularly in Africa.

Mehtaji always used to give sound advice in the affairs of the Benares Satsang. Through him, any difficult task would turn out to be easy. He commanded respect from the aristocrats of Benares. No one would turn down any suggestion or proposal that he made.

Whenever Babuji Maháraj graciously visited Benares, Mehtaji would invariably invite Him and other Satsangis to his place.

## Chapter 30

### RAJA SAHEB

His name was Íshwar Sahái. He belonged to Bánkípur, Patná. He was drawn to Huzur Maharaj's Satsang. He offered a gold anklet as well as many other ornaments as Bhet. Every month, he would make a Bhet of five hundred rupees to Huzur Maharaj, and this continued for several years. After Huzur Maharaj's departure, he joined Maharaj Saheb's Satsang and, later, the Satsang of Babuji Maharaj.

Raja Saheb prayed to Huzur Maharaj that He might

be pleased to bestow mercy on him. Huzur Maharaj observed that, as it is, mercy is always ready to descend, but it would be difficult for him to stand it. To this, Raja Saheb said that Huzur would also grant him the power of endurance. And so, mercy started overwhelming him.

Raja Saheb belonged to a family of rich and influential aristocrats. He was a big landlord and elephants would be waiting at his door for a ride. Slowly and gradually, all his wealth and property started dwindling and he ultimately turned from a "Lakh-pati" (master of lakhs) to Khák-patí (a proud possessor of dust).

Raja Saheb used to be very fond of smoking Huqqa (hubble-bubble). Almost all the time, the pipe of the Huqqa would be in his mouth. Earlier, whenever he visited Allaha-bad, he would bring four servants with him, but after some time, he started bringing two servants, then, only one, and, ultimately he would come alone, without any servant. He would then prepare the Huqqa himself. Quite often, Babuji Maharaj would Himself prepare the Huqqa for him and bring it down from upstairs. This made Raja Saheb very uneasy and sad and he would then say that he would no longer smoke Huqqa. Babuji Maharaj would then observe, "I have prepared the Huqqa for myself. I shall smoke, and you, too, can join". Raja Saheb would then smoke, though very reluctantly.

He would remain absorbed in Sumiran and Dhyan all the time. He was very reserved and talked sparingly. If some one spoke to him, then only he would reply. He would constantly sing the glory of Huzur Maharaj and His Satsang.

Soami Bagh in Benares was purchased in his name. The seventh meeting of the Central Administrative Council of the Radhasoami Satsang was held in this connection on March 12, 1905 under the Chairmanship of Maharaj Saheb. Resolution No. 2 passed at this meeting is reproduced below.

It was proposed by Babu Baleshwar Prasad, seconded by Babu Madhav Prasad Sinha and unani-

mously agreed that the condition laid down by Rái Īshwar Sahai that Satsang should pay off the debts in respect of Soamia Bagh Benares which he was offering as Bhet, be accepted and accordingly, these debts be paid off forthwith.

In 1900 A. D., Maharaj Saheb visited him in Bankipur, Patna and stayed there for three days. Reference to this can be found in Maharaj Saheb's letter dated October 28, 1900 written from Allahabad to Satsangis of Sind in reply to their prayer. In this letter, Maharaj Saheb has given the various reasons for His inability to visit Sind at that time. Reproduced below is the relevant portion of the letter.

By the by the recent trip to Bankipur, Patna, was a different matter altogether and was not open to any of the objections stated above. It was a few hours travel only which required no regular leave of absence and attracted no notice. The expenses were comparatively very light which the Raja could well afford. Still I could not stop there for more than 3 days and even during that interval some Satsangis arrived here and had to await my return.

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### Chapter 31

### ROM ROM BABU

His full name was Narendra Nath Banerjee. His brother's name was Debendra Nath. He was an R. M. S. (Railway Mail Service) Inspector in Allahabad. It is said that he was at one time very much against Satsang and also used to calumniate it in various ways. Since, however, Huzur Maharaj was a superior officer of the postal department for the entire region and was occupying a very high position and, inasmuch as many eminent persons were followers of the Radhasoami Faith, it struck him that he might as well try to find out what sort of activities these

people were really engaged in. Accordingly, he spent one whole night in the compound of the bungalow in which Huzur Maharaj at one time was putting up. In the morning, on enquiry as to who the three persons were of whom one did not sleep at all and the other two slept hardly for half an hour or an hour, he came to know that He who did not sleep at all was Huzur Maharaj Himself while the other two were Sadhus. He thought that, without some special spiritual power, it would not be possible to keep awake the whole night and attend the whole day next, to official duties involving brain work so efficiently and nicely.

Rom Rom Babu then came to Huzur Maharaj's holy feet and received initiation from Him. He used to recite the Shabd (hymn) "Rom Rom Mere Tum Ádhár" (Thou art the sole prop and support of every hair of my body) with great enthusiasm and emotion, for which reason, he came to be known as "Rom Rom Saran" or "Rom Rom Babu". Rom means hair. One day in Huzur Maharaj's Satsang, as recitation was going on with joyous emotion, Rom Rom Babu, when he came to recite the couplet "Maya ki phari chadaria (I tear away Maya's cover)" from a hymn from Prem Bani, rose up and singing the tune and dancing round and round, did actually tear apart his Kurtá (shirt) he had on. Huzur Maharaj graciously gave him another Kurta.

Rom Rom Babu belonged to the galaxy of Hansas (celestial beings, advanced devotees) of Huzur Maharaj's Darbar. Rom Rom Babu's Bhakti was unwavering. It had the same unabated fervour from beginning to end.

Rom Rom Babu was of a short stature. He used to sport a French cut beard. He had a very pleasant temperament and was fond of wits. He would instantly invent (fabricate) stories and narrate them before Maharaj Saheb and other Satsangis. He could imitate the cries of many animals.

He built a house on a plot purchased by him, and gave a Bhandara (feast) with much pomp on the occasion of its

inauguration. Maharaj Saheb graciously visited his house.

After Maharaj Saheb had shifted to Benares, Satsang at Allahabad used to be held in Rom Rom Babu's house. However on Babuji Maharaj's return from Benares, Satsang was shifted from his house, to Babuji Maharaj's place.

A large boil appeared on Rom Rom Babu's head. The civil surgeon said that operation would be impossible without administering chloroform. Rom Rom Babu would not agree and he told the civil surgeon that he was giving the undertaking that if he died as a result of the operation (without administering chloroform), no one would hold him responsible. Ultimately, operation was done without administering chloroform. Rom Rom Babu showed the remarkable feat of not making the slightest movement or the faintest expression of pain during the operation. He remained calm and quiet, engrossed in Dhyān.

He passed away in 1909 or 1910 A. D.

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### Chapter 32

## DOCTOR BĀGESHWARI NĀRĀYAN CHADHĀ

Below are given two letters, one of which Babu Bageshwari Narayan wrote to Huzur Maharaj, and the other written by Huzur Maharaj to Babuji Maharaj on receiving Babu Bageshwari Narayan's letter.

Radhasoami Dayal

Cherishing a desire to kiss the Holy Feet, I submit in all humility that, for some time past, it has been my heart's desire that I should ascertain all particulars and details about the Radhasoami Faith, and practise the most excellent and easy modes and methods of this Faith which Your Graciousness prescribes and is praised by all, and thereby derive spiritual benefit. However, failing to muster enough courage, I have not been able to give expression to this desire



before Your Graciousness, though I have been to the Satsang at Babu Brahm Sankar's (Maharaj Saheb's) place 2-3 times with the purpose of getting more information from him. But partly because of shyness on my part and partly because my father is not a follower of this Faith and also since many other persons were present at Babu Brahm Sankar's place when I went there, I did not consider it proper to talk of the matter with him then. I returned after the Satsang was over and, on one occasion, I left even before it was over. My heart's desire was, and still is, that I do some such thing in this world as would secure for me release from worldly bondage. Indeed, Babu Shambhu Nath who has been recently benefited by this Faith and who used to study with me in school and is more dear to me than my brother, has highly spoken of the Radhasoami Faith several times during our talks on religion. When I saw books on the Faith at his place and perused them, I was extremely pleased. Borrowing the books from him, I brought them home and read them, though I could not understand them clearly and well. I read those books occasionally here, too. Day before yesterday night at about 3-4 o'clock I had a dream in which I saw a large number of persons, or, rather, ghosts surrounding me, but, when in that state of dream, I myself uttered RADHASOAMI Nam, or, someone else uttered that Nam for me, they all disappeared, and soon thereafter, my relations awakened me. When I mentioned this matter to brother Shambhu Nath, he was extremely pleased and said that Guru was merciful to me and I would be joining the Radhasoami Faith very soon. My real purpose which Huzur Himself is well aware of, is that after I have understood a few points, Huzur may be pleased to accept me as His servant (slave) and, along with that, Huzur may also graciously accede to this prayer of mine that should You be pleased to order Babu Brahm Sankar to initiate me

into the Faith, You may at the same time ask him that he should not disclose this matter to anybody at present, the reason for which must be, nay, is, known to You, for nothing can remain hidden from You. Indeed, there is no need at all to disclose it to anyone. From my side, the matter will remain a secret, for, I am a student of the second year class of the Lahore Medical College and have come here during a holiday. It is already a period of about eight months that I have given up eating meat not because I want to adopt the Radhasoami Faith but because I developed such a strong dislike for meat that I myself had to reject it from the bottom of my heart, which is to be considered as a sign of Radhasoami Dayal's grace and mercy. I do not want to write anything more for Huzur Himself must be, rather, is, in the know of everything. I hope that Huzur will favour me with a reply very soon, and no one else comes to know of this matter, for, otherwise, my father would, in all probability, be extremely displeased like other people, who, without understanding anything, allow themselves to be led astray by Brahmins. I, on my part, would also not like such a development. However, when it is time for something to happen, it is bound to happen. I have submitted to you what I thought I should. My respects and regards for You. My address is as follows :

Huzur's Slave

Bageshwari Narayan son of Rai Jagat Narayan,  
Honorary Magistrate, Chowk Ganga Das,  
Allahabad.

I would again submit to you that, save brother Shambhu Nath, I have not told anybody anything, but he made a mention of my dream to his brother Babu Bhola Nath, B. A. That does not matter much. I have now asked him not to mention my experience to anybody and he, too, has assured me that he will not

do so. You need not now tell him anything in this regard.

Bageshwari Narayan  
30-9-1895  
about 9 o'clock at night

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Radhasoami Sahai

After saying Radhasoami, I would like you to know that a letter from Babu Bageshwari Narayan is being sent to you. You should read this letter to Prem Anand Ji in private and tell him that after explaining to Babu Bageshwari Narayan the principles of the Faith and the conditions for joining it (and on his agreeing to fulfil these conditions and provided he is found to be a true seeker), Prem Anand Ji should initiate him in the practices of Sumiran and Dhyān and he should not let others know of this matter.

Salig Ram

Rai Bahadur Jagat Narayan had three sons, Fateh Narayan, Bhagwati Narayan and Bageshwari Narayan. As will appear from the two letters quoted above, Babu Bageshwari Narayan was the first of the three to join Radhasoami Satsang. He did so in Huzur Maharaj's time. Then it was Babu Bhagwati Narayan who joined Maharaj Saheb's Satsang. Rai Jagat Narayan received initiation from Babuji Maharaj.

In Allahabad, Maharaj Saheb used to stay in Rai Jagat Narayan's house in Chowk Ganga Das in a lane off Attar-suiyā Road. Satsang also used to be held in this house. Near this house, there was an elevated plot which was lying vacant. When the number of attendance in Satsang increased and it was felt that the existing space was much too inadequate, Maharaj Saheb was pleased to ask Rai Bahadur Jagat Narayan to build a house on this plot. The Rai Bahadur took up this work in right earnest, and very soon a larger room was built in which Satsang started being held. Later, he started making extensions as per Maharaj Saheb's instructions and, ultimately, Maharaj Saheb, too, started staying in this house.

Satsang continued to be held here from 1901 to 1906 A. D. Rai Bahadur Jagat Narayan prayed that he be permitted to offer this house as Bhet, but Maharaj Saheb would not agree. The Rai Bahadur did not want to take any rent for this house but Maharaj Saheb prevailed upon him to do so.

Shortly after Babuji Maharaj's return from Benares following Maharaj Saheb's departure, this house was taken on rent for lodging outstation Satsangis. Since then, it has come to be known as "Bará Makán" (large house), and as long as Babuji Maharaj remained in Allahabad, that is, till 1937, it was in possession of the Satsang. Babuji Maharaj began to stay in that portion which was the Bhandár Ghar (kitchen) in Maharaj Saheb's time and Satsang started being held there. Rai Bahadur Jagat Narayan made and continued to make additions and alterations in this house that is, the previous Bhandar Ghar, too, to suit Babuji Maharaj's convenience.

Rai Bahadur Jagat Narayan had sent his son Bageshwari Narayan to England to give him medical education. Jagat Narayan Saheb was very fond of gambling on the occasion of the Diwáli (festival of lights). He would go out for gambling with bags containing 2-4 thousand rupees and, while leaving, he would tell Babuji Maharaj that he was going out for gambling. He would actually pass through the gate of Babuji Maharaj's house. Babuji Maharaj, on His part, would observe "Yes, you may go. When you return, the door will be opened for you".

After Rai Bahadur Jagat Narayan's death, his property was divided amongst his three sons. The "Bará Makán" (large house) went to Doctor Bageshwari Narayan's share, and the house in which Babuji Maharaj used to stay, to the share of Bhagwati Narayan.

After Huzur Maharaj's departure, Doctor Bageshwari Narayan had the same love and reverence for Maharaj Saheb and Babuji Maharaj.

Doctor Bageshwari Narayan had developed some bad habits which often go with wealth and luxury. He himself felt ashamed of them but he was helpless. He had told even Babuji Maharaj of his weaknesses. Babuji Maharaj was pleased to observe "Never mind" your task will be accomplished all the same and, indeed, it was accomplished.

He made the harlot, in his keeping, put on a locket with Huzur Maharaj's photograph attached to it. She, too, used to wish everybody RADHASOAMI. In those days, the keeping of harlots was a fashion with aristocrats.

Shortly before his demise, he started living in the immediate neighbourhood of Babuji Maharaj, who used to go to him for giving him Darshan on His way to and from office and, at night, too, once in a while. Doctor Bageshwari Narayan always used to keep photographs of Soamiji Maharaj, Huzur Maharaj, Maharaj Saheb and Babuji Maharaj before his bed-stead. When he coughed, a lot of phlegm and blood used to come out. His Karmas were considerably eradicated that way. Babuji Maharaj was pleased to observe that his purification had been effected now.

His eldest son, Babu Brij Narayan alias Birju Babu rendered great service to Satsang. He would immediately do anything which either Babuji Maharaj or Babu Guru Mauj Saran would ask him to do. He accompanied Babuji Maharaj to Solan, Indore and Gujrat. He passed away six months before Babuji Maharaj permanently shifted from Allahabad to Agra.



### Chapter 33

### TÁÚJÍ SAHEB

His name was Báleshwar Prasad. He came from a well known Agarwál family of Benares. He was conferred the title of Rai Bahadur by the Government. Huzur Maharaj gave him the name of Prem Prasad. He was six years older than Maharaj Saheb and, for this reason, Maharaj Saheb

asked His children to address him as Táújí (uncle who is the father's elder brother). By and by, everybody started calling him Tauji. Maharaj Saheb and Babuji Maharaj also began to address him as Tauji.

Tauji Saheb was a graduate. In addition to English, Hindi and Sanskrit, he knew Urdu, Persian and French. In Benares, Tauji Saheb strongly advised Shri Bhártendu Harish Chandrajī\* to take Persian as a subject for the matriculation examination. The examination was drawing near. Tauji Saheb helped him a great deal in preparing for this subject and it was due to his efforts that Bhartenduji passed the examination.

Tauji Saheb was a highly gifted person. He had great tenacity of purpose. He would rest only after fully accomplishing his task regardless of obstacles, handicaps and difficulties which he would have to face. He gave unmistakable proof of his ability as a man of letters by editing for some time the magazine published by the 'Kashi Nagri Pracharni Sabha' (society in Kashi or Varanasi for the popularisation of Hindi).

After this, he became a Professor at Queen's College, Benares. He was then appointed Head Master of the Benares Normal School, where he gave evidence of his extraordinary talents and ability. It is about this time that he was appointed an examiner, and both Maharaj Saheb and Babuji Maharaj appeared before him as examinees. This was the first time that they met each other.

From the post of a professor, he went up to that of a Deputy Collector and then Collector. He was then appointed Junior Secretary, U. P. Board of Revenue. He was the first Indian to hold that position. Sometime afterwards, at the request of the king of Benares, the Government sent him to Benares State as its Diwán (Prime Minister). Maharaja Prabhu Narayan Singh and his son, Maharaja Áditya Narayan Singh, used to show him great respect and they came to Allahabad to see him when he was on his death-bed.

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\* A famous Hindi poet of India. Bhartendu literally means moon of India.

Before leaving India, Mr. Latouch, the Lieutenant Governor of the Uttar Pradesh (a State in India) called at Tauji Saheb's bungalow to see him and said that he did not want Tauji Saheb to waste his valuable time by going to meet him and that is why he himself had come to Tauji Saheb. Such was the respect the authorities had for Tauji Saheb. Before joining Radhasoami Satsang, Tauji Saheb was a Free Mason.

Tauji Saheb was a life-long Director of the Benares Bank Ltd. The financial condition of the bank was very good in his time. He kept Maharaj Saheb's name at the top of the list of the bank's share-holders. Satsang as well as Satsangis have been connected with the Benares Bank from its very inception. Many Satsangis like Maharaj Kishore Khanna, Mr. Gulab Rai, Babu Bhakt Bhushan, Babu Sat Gur Das and Babu Soami Prasad Tandon have served as the General Managers of the Bank and also as its Branch Managers. Mr. Mohan Lal Bul Chand, who was the Joint Secretary of the Central Administrative Council of the Radhasoami Satsang, served as the General Manager of the Benaras Bank for years, and the financial condition was always satisfactory during his regime.

Tauji Saheb married twice. He first married one of the daughters of Purshottam Das of Gorakhpur and, by this marriage, two sons and two daughters were born to him, viz., Anna Purná Bibi, Madan Mohan, Shyama Bibi, and Radhe Mohan, Deputy Collector. His second marriage took place with Diwan Bahadur Vaishnav Das's sister whom Huzur Maharaj gave the name of Shabd Deí and who generally came to be known as Táji (wife of Tauji). By this wife, Tauji had one daughter, Run Jhun Bibi (Prem Suhagin).

Taiji was for sometime issueless. Maharaj Saheb was once pleased to observe that whoever would fetch Him a glass of water would be blessed with a son. Taiji did not get up, but other ladies ran. Seeing this, Naiànji (Maharaj Saheb's consort) stopped all others and asked Taiji to fetch the

water. When she did bring the water, Maharaj Saheb said that she had brought the water only on being goaded to do so, and hence, no son would be born to her, but a daughter.,

Tauji Saheb was at first a great devotee of Mahadev and used to worship him in the prescribed method. But he was a sincere seeker after true religion. He had gone through many books on extant religions and he also used to engage in worship according to the methods prescribed by them. But he got no peace and satisfaction.

On one occasion, Maharaj Saheb had to go to the Board of Revenue in connection with some office work. He met Tauji there and had some Parmarthi discussion with him. This was a turning point in Tauji Saheb's Parmarthi life which brought him to the fold of the Radhasoami Faith. As a result of his talks with Maharaj Saheb on Radhasoami Mat, he developed a firm faith in it in much the same way as described in Sar Bachan Radhasoami (Prose) that "No special effort had to be made. The hearing of Bachans was sufficient to inspire faith, just as the Chakor is attracted towards the moon and the moth towards a lamp." Soon, Maharaj Saheb initiated Tauji in the Radhasoami Faith and Huzur Maharaj was pleased to convey His approval by the following letter.

R. S.

Agra  
2-12-1896

My dear Prem Anand,

Your letter of the 30th ultimo to hand. I approve your having initiated Babu Baleshwar Prasad and his wife. I wished that he should come here at a time when you could also be present, so it will be all right if he comes here during X'mas holidays when you are also expected to do the same.

Radhasoami from all here to all there,

Yours sincerely,  
Salig Ram



In this connection, another letter written by Huzur Maharaj is also given below :

R. S.

Agra

16-12-1896

My dear Prem Anand,

Your letter to hand. I have given orders to keep reserved the rooms in Prem Niwás which were occupied by you before when you came here with family. The latrine close to it and the smaller room will also be placed at your exclusive service. It is proposed that the larger room may be occupied by you while the smaller by Babu Báleshwar Prasad but should you think the latter insufficient for him, the third room on the other side of the larger room which has gratings and can be reached from this side through your room, may be given to Babu Baleshwar Prasad. This room will also remain reserved.

Besides this I shall engage a house with a larger room, if necessary, which is situated at the point where two roads of Ráwat Pará cross each other. It has every comfort and is close to my house as well as to railway station and can be secured at Re. 1/ per diem.

Please state on what date you and Babu Baleshwar Prasad will arrive here and which quarters should be secured for the latter gentleman.

Yours sincerely,  
Salig Ram

Tauji Saheb went for the first time to Huzur Maharaj's holy feet during the X'mas holidays in 1896. He then received initiation from Huzur Maharaj in person and gave a grand Bhandara feast on the occasion. After this, Tauji Saheb started coming to Agra every week and he would often bring with him some member or the other of his family who would receive initiation from Huzur Maharaj. Those

of his family members who could not come to Agra would receive initiation from either Maharaj Saheb or Babuji Maharaj in Allahabad, as will appear from the letter reproduced below :

R. S.

Agra

25.9.1897

My dear Babu Madho Prasad,

Your letter to hand. I approve of your having initiated B. Baldeva Das and Babu Prem Persad's relations in sound practice.

With good wishes and Radhasoami to all,

Yours sincerely,

Salig Ram

Once Tauji Saheb composed a poem and recited it before Huzur Maharaj with great love and emotion. Huzur Maharaj graciously took him in His arms and observed that inner experiences of mercy should not be given out, otherwise, mercy will be withdrawn. From that day, Tauji Saheb stopped composing poems.

Once Tauji Saheb had a carbuncle. All doctors declared the case as incurable. In that very state of his health. Tauji Saheb went to Agra to have Huzur Maharaj's Darshan. Huzur Maharaj called him in the morning and sprinkled two mouthfuls of His gargle on the carbuncle. By grace, it was completely cured within eight days.

Tauji Saheb used to do everything with the permission of Huzur Maharaj and only under His order. After Huzur Maharaj's departure, Tauji Saheb maintained the same attitude of Bhakti (devotion) towards Maharaj Saheb, too. Anything that he did was under Maharaj Saheb's order and with His permission. He used to recite from Prem Bani in Maharaj Saheb's Satsang drenched in love and emotion. Even one who lacked love and emotion would be imbued with them on hearing his recitation.

Tauji Saheb rented a house in Atarsuiá to be able to attend Maharaj Saheb's Satsang at night. When Maharaj Saheb's Satsang was shifted to Benares, Tauji Saheb, too, built a house in Soami Bagh, Benares, at his own expense and started staying there, engaged in Maharaj Saheb's Sewa. After Maharaj Saheb's departure, he returned to Allahabad and started attending Babuji Maharaj's Satsang there.

Two dancing girls had been called on the occasion of the marriage ceremony of Maharaj Saheb's youngest son, Gullú Bhái Sáheb. When the first dancing girl finished her songs, Maharaj Saheb graciously took off His woollen shawl (woollen wrapper usually with fine embroidery work) and made a gift of it to her. Afterwards, Tauji Saheb wanted to have that shawl from her, offering five hundred rupees as its price. In reply, the dancing girl said, "I have ruined my youth. Do you now want to ruin my old age and my other world, too? This shawl will be laid on my bier." That silenced Tauji Saheb.

After the first dancing girl had finished singing and Maharaj Saheb had given her the shawl, the other dancing girl took the floor and sang. It was not quite clear whether she really sang a song or it was a Ghazal. These few lines could be followed —

Come with me, O dear,  
to the flower garden,  
I shall show you the Sat Guru,  
He is showing His grandeur and magnificence  
which pervade my heart  
and are imprinted on my eyes

.....  
.....

Maharaj Saheb was at that time sitting on a chair near the door in a stooping posture. She went on

He is sitting near the door,  
He is stooping,

He is spending lavishly,  
He is holding a grand musical soiree

.....

.....

and so on. When this second dancing girl had finished singing, Maharaj Saheb beckoned to Babuji Maharaj who handed over to Maharaj Saheb the shawl which He (Babuji Maharaj) had on His shoulder, and Maharaj Saheb graciously gave it to the second dancing girl.

After the Central Administrative Council of the Radhasoami Satsang and the Radhasoami Trust had been formed, Maharaj Saheb appointed Tauji Saheb their Secretary. Tauji Saheb was the first to adorn this post. He has made notable contribution while holding this position of responsibility. He firmly followed the middle course all his life. The sincerity, honesty, patience, firmness, diligence, interest and care with which he carried out the work of the Council and the Trust, remaining ever mindful of the wishes and command of the Sant Sat Guru, will always be an example for other members of the Council and the Trust to emulate and a kind of beacon-light to them.

#### TAUJI SAHEB.



Once when Tauji Saheb was the Diwán (Prime Minister) of the Benares State, he was a little late in reaching his office. On being questioned by the Maharaja, he said, "Yes, I am late. I beg your pardon. I was caught in a slow traffic, and that took me a long time." The Maharaja presented to Tauji Saheb the beautiful coach which had been built for his own use, including the pair of horses, and said "Henceforward, you should please make use of this vehicle for coming to office." While leaving, the Maharaja observed, "Please do take your seat on the coach, for, I want to be sure that you would make use of it." At this, Tauji Saheb said, "Until my Guru Maharaj has blest the coach by taking His seat on it, I cannot sit." And so, Tauji Saheb did not sit inside the coach but he came home taking his seat on the coach-box by the side of the coachman. He then made a Bhet of the coach to Maharaj Saheb.

Tauji Saheb used to extend very warm hospitality to his relations and kith and kin, but since he had to waste a lot of time on this kind of activity, he would become very sad at heart afterwards. In this connection, he has often been heard saying, "Family-members wish that the Mián (head of the family) may remain alive. For, then, they will live in plenty. But the Mián is well aware of his own predicament. Even breathing is a job for him."

Once Tauji Saheb had to go to Benares to attend the marriage ceremony of one of his relations. There, many people, rather, all, were hostile towards the Radhasoami Faith. They made the accusation that, in this Faith, its followers partake of the leavings of the food of their Guru. Tauji Saheb shot back, "Why only leavings of His food? Say, His excreta also but the regret is that we don't get it."

For quite a long time, Satsangis used to address Bábúji Maharaj as Babuji Saheb. Tauji Saheb was the first person to introduce the appellation "Maharaj" by and by. As and when he mentioned "Maharaj", Babuji Maharaj would immediately pull him up saying, "What do you mean by

calling me Maharaj, Maharaj, every now and then.” Tauji Saheb’s reply would be, “It is a kind of legacy of the past. By slip of tongue, the word Maharaj often comes out of me. What can I do ? I try to be careful, but even then it is often there on my lips. Why does this word startle you ? What difference does it make if I say Babuji Saheb or Babuji Maharaj ? What harm is there if I say Babuji Maharaj ?” And so, slowly and gradually, others, too, started saying Babuji Maharaj and, ultimately, Babuji Maharaj also would not object and would keep mum.

After the departure of Maharaj Saheb, Satsang was found to be in some debt. To pay it off, Tauji Saheb, on the advice of Babuji Maharaj, issued a circular letter to Satsangis drawing their attention to this matter. This is what Tauji Saheb wrote at the end of this circular letter.

I will die but will never beg for myself. However, for a Parmarthi cause, I shall not feel ashamed of begging.

(Sant Sangrah Part I, Couplet 10)

As a result of this appeal, Satsangis started making monthly Bhets. The practice of making monthly Bhet was not in vogue earlier.

In connection with the aforesaid debt incurred by Satsang, it seems proper to bring another matter to the knowledge of Satsangis. when Maharaj Saheb was in a poor state of health prior to His departure and was still present, Babu Kamta Prasad had started assuming the role of a guru. When he withdrew the money he had deposited with Satsang, Maharaj Saheb was pleased to make the following remarks concerning Babu Kamta Prasad in open Satsang: “How can he function as a guru ? His one lung is gone and he has already one foot in the grave. It is good that he has withdrawn his money from Satsang funds. That was very dirty money He was not sure if he would at all get back the money later. But one should remember that if this is a true Satsang

of Radhasoami Dayal, one's money will never be misappropriated and one will get it back to the last penny."

In 1917 A. D., the Dayal Bagh people wanted to have the land belonging to Lalaji Saheb and Lala Raj Narayan Ji in front of the Soami Bagh on the plea of building a school there. Thereupon, Lalaji Saheb and Lala Raj Narayan Ji submitted a petition on 28th August, 1917, before the Collector of Agra in which, among other things, the following was also mentioned :

We have been followers of the Radhasoami Faith since 1882 A. D. In 1912 A. D. two plots of land in front of Soami Bagh had been purchased in the names of Lala Ji Saheb and Lala Raj Narayan Ji's son Sant Prasad, respectively. In purchasing these plots, the main idea and object was that they would be utilised for religious purposes. If these plots are allowed to pass on to the hands of the Dayal Bagh party, much harm will be done to Soamiji Maharaj's Samadh in Soami Bagh.

Lala Raj Narayan Ji went to Allahabad and submitted before Babuji Maharaj that these two plots belonged to Radhasoami Dayal. From Babuji Maharaj's mouth, came the words, "If they are really Radhasoami Dayal's, who, on earth, can snatch them away?"

Babuji Maharaj ordered Tauji Sahab to do his best in this case. By Mauj, the Lieutenant Governor of this province at that time was a friend of Tauji Saheb. The Lieutenant Governor gave a written order to the effect that the two plots are not to be made over to Dayal Bagh not only at this time but, in future, too, no one should harass the owners nor entertain any hopes of acquiring the two plots.

Tauji Saheb's bungalow had a thatched roof at first. It was thatched because that would keep the bungalow cool in summer. One day the bungalow caught fire. All started running helter skelter. Tauji Saheb, however, remained

sitting placidly on a chair, enjoying the fun and reciting Shabds (hymns) all the time. Said he, "This is all by Mauj, and it is all right".

When it was time for him to retire, his brother-officers asked him how he would spend his time after retirement. His reply was that he had so much work on hand that he would not be able to complete it even if the day were of fortyeight hours instead of twentyfour. In fact, after retirement, Tauji Saheb's attention was drawn towards the poetical compositions of past Sants, Sadhs and Mahatmas, and he very diligently accomplished the task of collecting, editing and publishing them. He collected from far and near hand-written copies of their works preserved in old monasteries, shrines and other religious centres. In most cases, these poetical compositions were written in old script on sal-leaves and sheets made of bamboo pulp. Tauji Saheb brought some manuscripts, e. g., those of Mira Bai, from the British Museum. In connection with his series of books on the poetical compositions of Sants, the first thing which Tauji Saheb did was to make suitable corrections in the writings of Kabir Saheb as compiled by His principal disciples. These compilations were used for recitation in Huzur Maharaj's Satsang. There are about 45 books in this series comprising the compositions of 24 Sants, Sadhs and Mahatmas like Kabir Saheb, Paltu Saheb, Bhikha Saheb, Gulal Saheb, Dhani Dharam Das Ji, Tulsi Saheb, Guru Nanak, Mira Bai, Rai Das Ji, Daya Bai, Sahjo Bai, etc.

The last book "Sant Bani Sangrah" (collection of the poetical compositions of Sants) in the above series consists of two parts. The first part is comprised of couplets and the second of Shabds or hymns. This book gives the essence of the compositions of Sants, Sadhs and Mahatmas. Tauji Saheb undertook the printing of the entire series in his own printing press, viz., the Belvedere Press, in Allahabad. The second edition of many of these books came out in the lifetime of Tauji Saheb.



Tauji Saheb made a notable contribution by publishing these books which included short biographical sketches of Sants, Sadhs and Mahatmas in addition to their poetical compositions. Those who read these compositions with love and regard, will ever thankfully remember Tauji Saheb. Indeed, Tauji Saheb saved these compositions from passing into oblivion, and also helped people to know the life accounts of the past Sants, Sadhs, Mahatmas and devotees. He has verily left a grand legacy for the devoted reader from which he is deriving and will ever derive great Parmarthi benefit.

Tauji Saheb's last book is entitled 'Lok Parlok Hitkari', which is a collection of the Bachans (discourses, writings) of Indian as well as foreign Sadhs and Mahatmas. The book, as its very name indicates, is beneficial to life in this world as well as in the next. The income out of the sale of this book is utilised in helping needy students and women without any means of support, etc.

Tauji Saheb passed his last days in a very plain and simple way. He used to wear a buttoned up coat with Persian Collar. As headwear, he used a felt cap or a Sindhi cap. Everyday, he would get up at 2-30 or 3 in the morning and practise Bhajan. After finishing Bhajan at four, he would attend to his daily routine. Thereafter, he used to recite from the holy books. Then, after taking a cup of tea, he would start off at 6 o'clock for Babuji Maharaj's Satsang. He would cover some distance on foot. By that time, his coach would reach him on the way and he would take his seat on it. He used to take in his coach a pitcherful of water from a particular well for Babuji Maharaj.

On returning from Satsang at 9 or 9.30 A. M., he would work till 11 o'clock for the books on the poetical compositions of Sants. On his way home, he would correct proofs with Sadhu Achint Saran in the coach itself. Most of Tauji's time used to be spent in reading and revising the works of Sants, Sadhs and Mahatmas.

After bath, he would take a Roti (hand-made bread), made of 25 gms of wheat flour exactly weighed out. He used to eat sparingly from the very beginning, but his ration went on decreasing as he advanced in Abhyas (spiritual practices). Later on, he would suck raspberries and bits of sugar-cane. He ate Papaya, which was his favourite fruit. In the evening, he would take a slice or two of cooked Karella (a kind of bitter vegetable) and, at night, just a cup of milk.

He used to have a nap at noon. He would then have two Shabds (hymns) recited for him, and would fall asleep while listening to them. He would get up at 2 o'clock and practise Bhajan. From 4 to 5 o'clock, he would again have Shabds recited for him. At 6 o'clock in the evening, he would leave for Atar-suiya to attend Satsang, and Satsang over he would return to his bungalow with Babuji Maharaj. Babuji Maharaj used to visit his bungalow every day without fail.

Before he would retire for the night, Taiji and Run Jhun Bibi used to recite from the holy books for him. His instruction was that they should go on reciting so long as he did not fall fast asleep. Such was his daily routine.

Tauji Saheb used to do everything at the exact hour by the clock. He would not waste even a minute. If he sat for Bhajan, he would get up only at the end of the time fixed for this purpose, no matter what happened meanwhile. Once while he was practising Bhajan, his family-members saw a big cobra entwined round his legs. All got scared. The snake quietly slipped away. Tauji Saheb, however, knew nothing about all this. He got up from Bhajan only when it was over.

Quite often, yearning for the Lord would make Tauji Saheb extremely restless and tears would roll by. His pillow used to be wet with his tears. He had unfathomably deep love for the Lord. Tears would flow from his eyes as he recited from the holy books. At night, he would be restless, weep piteously and sigh. His family-members several times

asked him what his trouble was to which he would say, "A fire is raging within me. Let me see when it is the pleasure of the Lord to give me His Darshan".

Five years prior to his demise, he had indicated to Taiji about his end. He used to say like this quite often but no one took any serious notice of it. A room was being built on the upper storey of the bungalow and Taiji said that a room for her, too, should be built there. Tauji Saheb replied, "My end is drawing near and I shall be here for another year only. I shall pass away before Basant Panchmi next year. Why build another room for you?" And in fact, Tauji Saheb did pass away a day before Basant Panchmi, the next year.

During the later period of his life, his love for RADHASOAMI Nam became unfathomably deep. Even during the hours of recitation of the hymns, he would very often have RADHASOAMI Nam chanted in chorus, and, at other times, too, save RADHASOAMI Nam, he would not like to hear any thing else. He used to have a few couplets selected from the Shabd (hymn) "Indescribable, infinite, unfathomable and Anami is my beloved RADHASOAMI" and have them sung in repeated chorus along with RADHASOAMI Nam. All the time, he used to perform the Sumiran of RADHASOAMI or utter IT aloud. He would tell everybody that Sumiran of RADHASOAMI Nam must be performed at all times, and one should get used to repeating RADHASOAMI Nam even while moving about or doing something. It is only by dint of Nam that the internal barriers will be removed.

Shortly before his death, Tauji Saheb used to remain in a state of withdrawal most of the time, and whenever this state persisted for a long duration, Taiji would wake him up, whereupon, he would be displeased and would complain, "You awakened me for nothing, I remain absorbed in Dhyān. Abrupt descent below causes me pain". Once Babuji Maharaj asked him if he had any pain or trouble. He replied that his family members often disturbed him. At this, Babuji Maharaj

gave the order that no one should disturb or awaken him. Often a whole day would pass with Tauji Saheb in a withdrawn condition. He would not then take anything. When Babuji Maharaj visited his bungalow in the evening and offered him a cup of tea with His own hands, he would take it. In all the twentyfour hours, he would just take this one cup of tea offered by Babuji Maharaj.

When the end came, RADHASOAMI Nam was audible with every breath of Tauji Saheb. Those who were sitting nearby, could clearly hear IT. At noon, he loudly called his servant and asked him to get some chairs for Huzur Maharaj and Maharaj Saheb who had graciously come to give him Their Darshan. Taiji asked, "What will happen to me"? Tauji Saheb replied "You will have to stay here for only five years after I am gone. Your Karams have to be eradicated, after all". She passed away exactly after five years as indicated by Tauji Saheb.

As his physical condition grew weaker and weaker prior to the end, Babuji Maharaj graciously visited his bungalow. About thirty prominent Satsangis also accompanied Him. Babuji Maharaj stood by the head of the bedstead and He had the Satsangis wish Tauji Saheb their last RADHASOAMI one by one. Babuji Maharaj went on saying, "Such and such person wishes you RADHASOAMI", or, He would say, "He is such and such person, he is so and so", and so on. Tauji Saheb would at times raise his hands a little and, at other times, slightly open his eyes with great effort, or just say "Ra", or "Radha". Tauji Saheb was withdrawing rapidly. After all those present had wished him RADHASOAMI, Babuji Maharaj had the holy books recited for him. To Jiji Bai, Babuji Maharaj said, "See, this is called true Bhakti. RADHASOAMI Nam is resounding from each and every particle of the bungalow at this moment".

Babuji Maharaj graciously shouldered the bier of Tauji Saheb. He would often talk in praise of his Bhakti. Tauji Saheb achieved great success in Swarth (worldly matters) as

well as in Parmarth, which happens with very few people indeed.

Tauji Saheb had deep and unflinching faith in RADHA SOAMI Nam. Once when he was in Govt. service, he was transferred to Kálpi. There was a large haunted house at that place. People asked him not to put up there, warning him that it was a haunted house. Tauji Saheb, however, would not heed their warning and he occupied that very house, saying that ghosts could do no harm if RADHA-SOAMI Nam were uttered. One night, as he opened his eyes, he saw a very tall figure standing before him. Tauji Saheb started uttering RADHASOAMI Nam loudly. At this, the ghost took to his heels, never to be seen again.

Tauji Saheb did not believe in superstitions and shows in the name of religion. While going to join the post of Deputy Collector, he left home at a moment which is traditionally considered to be very inauspicious. At the Shradh ceremony of any of his near relatives, he used to feed sumptuously beggars and destitutes, instead of Brahmans, and he himself would partake of the same food.

Tauji Saheb had no interest in meetings, gatherings and societies. He would consider it a great sin to wound any body's feelings. Once he said some harsh words to his servant, which he repented the whole night. The very next morning he asked the servant to forgive him and made a gift of five rupees to him.

Whatever help Tauji Saheb would extend to the poor and needy, he would do so secretly so that no one would come to know of it and no praise might be coming forth. In winter, he would send out Sadhu Achint Saran with some blankets with the instruction that if anyone was lying under a tree or on the road, he should quietly cover the body of that person with the blanket and come back unnoticed. Tauji Saheb used to help many poor and needy persons in this manner. When, after his death, several people came to his bungalow

and started weeping, then only could the family members come to know who the persons were whom Tauji Saheb used to help

After Tauji Saheb's demise, a meeting of the Central Administrative Council, Radhasoami Satsang, Soami Bagh, Agra was held in Benares on October 22, 1920 under the chairmanship of Babuji Maharaj. The first resolution, which was passed at this meeting, is reproduced below:

"The Joint Secretary, Babu Guru Mauj Saran proposed as follows: This is the first meeting of the Council after the departure of Rai Bahadur Baleshwar Prasad for the holy feet of Radhasoami Dayal. The goodnaturedness and steadfastness with which he led his life and achieved success in it are well known to all. Treading the path of Bhakti, the example which he set, is worth remembering for ever. He was the Secretary of the Council from the day of its inception till his last breath. The great services rendered by him to the Council, and the patience, perseverance and righteousness which characterised his work, are worthy of sincere appreciation and this the Council considers its duty to record in its proceedings with pride and satisfaction. It is hoped that the example set by the departed soul will serve as a constant source of guidance for other members."

Rai Saheb Babu Madhav Prasad wholeheartedly supported the proposal which was accepted unanimously.

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## Chapter 34

### BABU NIRMAL CHANDRA BANERJI

He was born in 1845 A. D. He was a seeker after true Parmarth from the very beginning, but he found no peace and satisfaction anywhere and had almost turned an atheist. Once in 1880 he had an occasion of travelling with Huzur

Maharaj in the same first class compartment in a train. He already knew Huzur Maharaj and had heard a good deal about Him. The first question that he put to Huzur Maharaj was, "Is there any road to God?" Huzur Maharaj's reply was "Not that there is a road to God but there is a royal road to God." Huzur Maharaj then explained the Radhasoami Faith to him, and initiated him in the Faith there, in the train itself. He Himself sat in Bhajan and also made Nirmal Babu do the same.

Huzur Maharaj was pleased to visit Nirmal Babu's place in Calcutta several times. When Huzur Maharaj visited him for the last time in Calcutta in 1887 before retiring from service, Maharaj Saheb, Lala Ji Saheb, Prem Pyari Ji and some other selected Sadhus, Satsangis and Satsanginis (female Satsangis) accompanied Him.

Once in Huzur Maharaj's time, some Satsangis in the Agra Satsang discussed among themselves the point that it is extremely difficult to exercise control over the waves or agitations of the mind. Maharaj Saheb proposed, "Let us resolve that for one week we shall not obey the mind's dictates, that is, if somebody is hungry, he should take nothing at that time or if anyone feels sleepy, he should keep awake, and so on. If we can do this, the mind will surely give in". Efforts were made in this direction but none succeeded for more than a few hours. Nirmal Chandra Banerji stood this pledge for a day and half. Maharaj Saheb alone succeeded in doing so for one whole week.

After the departure of Maharaj Saheb to His original abode, Nirmal Babu got His book "Discourses on Radhasoami Faith" in English, printed in Calcutta. Babuji Maharaj was extremely pleased to see the paper, printing and get-up, etc., of the book and in the letter which He wrote to Nirmal Babu, thanking him, He was pleased to observe that there were no mistakes in the composing of the prints, though some mistakes had crept in at one or two places where Persian verses were concerned. Nirmal Babu did not know Persian.

During his last days, he stayed in Benares. Whenever Babuji Maharaj was pleased to visit Benares during that period, Nirmal Babu would surely go to meet Him.

Nirmal Babu passed away in 1921 A. D. He would not allow any portraits to be kept before him except those of Sant Sat Gurus.

Nirmal Babu had four sons, Vaidya Nath, Megh Nath, Yog Nath and Raghu Nath. The first two brothers received initiation from Huzur Maharaj in 1887 and 1890 respectively, and the other two in 1892.

Nirmal Babu's grand-daughter (that is, Megh Nath Babu's daughter) was married to Maharaj Saheb's youngest son, Pandit Guru Saran Niwas Misra alias Gullu Bhaiya (brother Gullu).

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## Chapter 35

### BABU SATYA MOHAN KAR

Babu Satya Mohan Kar's father, Doctor Gyanendra Mohan Kar, received initiation from Huzur Maharaj in 1890 A. D. Babu Satya Mohan Kar was the third son of his father. The name Satya Mohan was given to him by Maharaj Saheb. He was born in 1902 A. D.

A portion of the evidence which Doctor Gyanendra Mohan gave in the litigation with Dayal Bagh is quoted below :—

Maharaj Saheb was pleased to observe in my presence, that He wondered why Satsangis were wandering hither and thither (in search of a Sant Sat Guru), though the Nij Ans (True or Special Emanation from Radha-soami Dayal) was present in a female form. This observation of Maharaj Saheb clearly pointed towards Buaji Saheba. I, of course, went to Babu Kamta Prasad in Ghazipur but I did not regard him as the Sant Sat



Guru, rather, I considered him to be only a friend. I regard Babuji Maharaj as my Guru”.

From his very childhood, Babu Satya Mohan was truthful, obedient, good-natured, of sterling character and the very picture of humility. Wherever he was and whomsoever he met, all cherished a feeling of love and affection for him. He had no interest in anything worldly. He had never visited a cinema or theatre. He was very simple in his food habits, dress and way of living, etc. He was highly gifted, unsophisticated and of razor-sharp intelligence. Throughout his career, that is, up to M. A. and LL. B., he passed in the first division and, more often than not, stood first in the first division. On his passing the M. A. Examination, he was awarded a gold medal and a prize of books worth two hundred rupees. He had no interest in games and sports, but as a college student, he did participate in games, as he had no option in the matter.

He used to attend the Allahabad Satsang on all holidays especially during the summer vacation. From his very boyhood, he would be eager to attend each and every sitting of Satsang and would always keep calm and quiet in Satsang. The association of old and advanced Satsangis used to be very dear to him. He was particularly attached to Munshi Manohar Lal. He accompanied Babuji Maharaj to Hyderabad and Karachi. Once Babuji Maharaj stayed for some days in Soami Bagh, Agra, due to illness. At that time, Babu Satya Mohan Kar also came to Agra and stayed there.

On his passing the M. A. Examination, he was offered the post of Income Tax Officer and he was to join on April 1, 1924. But he passed away on that very day. He could not even attend the convocation to receive his M. A. degree.

Three hours before he breathed his last he had said that he would depart from this world exactly at sun-set. He sent Munshi Manohar Lal to Babuji Maharaj saying that as Babuji Maharaj would soon go out for taking fresh air, Munshiji should go and offer his (Babu Satya Mohan Kar's)

last Bhet to Him. Babu Satya Mohan Kar passed away at the very moment his last Bhet was accepted by Babuji Maharaj. Before leaving his mortal coil, he wished RADHASOAMI to everyone smilingly. He called his younger sister, Pushpá, who was then eleven years old, and placing his hand on her head, said "Depend on Radhasoami Dayal all your life. Radhasoami Dayal alone will protect you. Never forget Him". While talking till the end in the full possession of his senses and saying "Maharaj Sat Guru Radhasoami", he became absolutely calm and quiet. Babuji Maharaj graciously visited his place several times during his illness. The holy books used to be recited then and he would be absorbed in Babuji Maharaj's Darshan lying on his bed and become beside himself with bliss.

Babuji Maharaj was pleased to observe that he was a gem. He was in the same grade as Babu Surat Chandra Ganguly. Surat Chandra Ganguly was a very high class devotee of Huzur Maharaj's time. He cherished deep love and affection for both Maharaj Saheb and Babuji Maharaj. Huzur Maharaj showered on him His special grace and mercy.

Babu Satya Mohan Kar was a bachelor. A letter from Babuji Maharaj in this connection is reproduced below.

R. S.

Radhasoami Satsang  
Allahabad

My dear Satya Mohan,

Your letter of the 11th. Prior to the receipt of your letter your father wrote to me asking for my approval to a match of his selection. The match to all appearances seemed unobjectionable and I gave my formal approval to it. I did not know that your parents had not consulted your wishes. In any case I do not approve of your idea to lead the life of perpetual celibacy. This is hardly calculated to be conducive to your temporal and spiritual interests. But if your pre-

sent circumstances and health do not warrant your immediately entering upon a life of matrimony you can ask your parents to break off negotiations and to postpone your marriage for the present. You can later on, when you have finished your studies and settled in life, marry a girl of your own selection. You can well wait for a couple of years. But unless there are strong grounds for postponement at present, you need not go against the wishes of your parents.

With hearty Radhasoami,

Yours sincerely,  
Madhav Prasad

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## Chapter 36

### BABU GURU SARAN DAS

He used to reside in the locality inhabited mainly by Khattris in Shikohá-bád. His grand-father's name was Munshiji alias Lalaji and that of his grand-mother Kirpo Báí, who was Soamiji Maharaj's maternal aunt. The name of Babu Guru Saran Das's father was Jagan Nath and that of his mother Anúp Deí. Both of Babu Guru Saran Das's sisters, viz., Lachchho Bibi and Guru Dei Bibi, were followers of Sant Tulsi Saheb of Hathras, but he himself was a follower of the Radhasoami Faith, and so also was his uncle, Babu Gopal Rai.

Babu Guru Saran Das learnt Hindi, Urdu and English in Agra and Shikohá-bád. He joined service under the Postal Department at the age of eighteen and after serving for forty years, retired on a monthly pension of fifty rupees. When he was posted in Fateh-pur, he used to visit Allahabad off and on to attend Babuji Maharaj's Satsang.

He was very fond of entertaining guests with food and drink. On the occasion of Soamiji Maharaj's Bhandara (feast),

he would come from Shikoha-bad to Soami Bagh and put up in the "Rail Ghar" where he would arrange for the dinner of a selected few. Usually, "Chutney" (sausage) of Podíná (mint) used to be served containing spiced lime fruits as well as slices of dried mango, both salted and sweet.

He passed away in Shikoha-bad on December 12, 1924 at the age of eightysix.

Whenever Babuji Maharaj visited Shikoha-bad, He used to stay at Babu Guru Saran Das's place. On the occasion of Santo Babu's marriage, too, Babuji Maharaj was pleased to stay at his house and hold Satsang there.

Santo Babu was married in 1916 A. D. in Shikoha-bad to Lala Brij Behari Lal Tandon's daughter, Kalá Báí whom Babuji Maharaj gave the name of Prem Sanwari and who later on came to be known as "Chhoti Bahu" (younger daughter-in-law). The marriage party went from Allahabad to Shikohá-bád and, besides the groom's relations, many Satsangis were also included in the party. Babu Guru Saran Das was placed in charge of receiving and entertaining the members of the party. He had a jovial temperament and an ever-smiling face. He used to talk a lot. In his conversations with even Babuji Maharaj, he often used to be too free.

At lunches given to the marriage party, unfried items of food used to be served, while at the dinners the main items, which were served, were fried in Ghee (clarified butter). The marriage party stayed in Shikoha-bad 5-6 days. When food was ready, the items, arranged on a plate, used to be placed before Babuji Maharaj who would partake of the food and also distribute in bits to Satsangis. He would tell the Khatri ladies, not belonging to the Radhasoami Faith, that He would give morsels of the food to them also, provided they would eat whatever He gave them, otherwise not. Babuji Maharaj used to have some of them eat it in His presence. It was indeed a difficult proposition for Khattri ladies and other non-Satsangis, too, to accept the items of unfried food

and eat them. But Babuji Maharaj demolished their blind adherence to this tradition. Many men and women received initiation from Him. Both morning and evening, Satsang used to be held in the courtyard and Babuji Maharaj would graciously deliver discourses at each sitting. Music and dances, too, were arranged. Everyday, there would be some new delightful activity.

Satsang was held one day in Lala Brij Behari Lal's courtyard. A discourse was also delivered by Babuji Maharaj. Men and women of Shikoha-bad scattered, in showers, gold and silver coins before Babuji Maharaj with utter abandon. Satsangis collected them in plenty. In spite of Babuji Maharaj's repeatedly discouraging this, the showering of coins continued for quite a long time, such was the love and emotion which surged forth in all present then. Some collected quite a large sum from the money that was scattered. Indeed, the scattering created a tumult and an atmosphere of total dedication. Babuji Maharaj, too, was pleased to shower such grace and mercy that all those present became lost in love and bliss.

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## Chapter 37

### DOCTOR MALIK

Doctor Madho Lal Malik was born in Alipur (Bengal) in 1878 A. D. His father Devi Prasad Malik was also a physician (Provincial Medical Service) but he died at an early age when Doctor Madho Lal Malik was only a student of class VII. His elder brother had to shoulder the responsibility of maintaining the whole family. After passing the F. A. Examination, he left for the Lahore Medical College where he studied for four years. He would have earned his medical degree next year but, being strongly persuaded by his friend Doctor Bageshwari Narayan, he left with the latter for England. He got married after passing the Matriculation Examination but his wife died two years later. So, he had

not to face any obstacle in going abroad. But his kith and kin ostracised him for doing so.

Doctor Malik returned to India in 1902 after getting the medical degrees of L. R. C. P. & S. (Edinburgh) and L. F. P. & S. (Glasgow). After practising medicine in Allahabad for some time, he received initiation in Radhasoami Faith from Maharaj Saheb. He became so tender-hearted that he could not run for long his dispensary of allopathic medicine. He developed an aversion for surgical operations and things of that kind and started practising homoeopathy in which, too, he achieved such conspicuous success and earned such fame that he came to be regarded as the topmost homoeopath of his time in Allahabad.

Doctor Malik was dear to all, a great patron and supporter of the poor, and extremely simple and unsophisticated by nature. He used to give medicine free to poor patients and would even pay from his own pocket for their diet. He used to be affectionate towards people of all communities, so much so, that even when he would be going to visit a patient or attend Satsang or proceed in response to a call from Babuji Maharaj, and, on the way, some poor and helpless person would meet him and submit to him that the condition of such and such relation of his was very bad, he would instantly go to that person's place, examine the patient and would leave only after making a proper arrangement for his medicine, etc. Depending on the disease and the patient, he used to prescribe different kinds of treatment, like allopathic, homoeopathic, indigenous, Hakímí (Unani), chromeopathic, hydropathic, and also inexpensive common cures known to and used by house-wives.

His visiting fee was eight rupees but he would not ask for it on his own. Indeed, he never demanded his regular visiting fee from anybody but would accept whatever he was offered. Even then, he had a large income which he used to spend only on feeding and helping the poor and the needy. He used to help poor and destitute persons a lot secretly.

If he found anyone in a plight, he would send him money without anybody else knowing about it.

He married a second time in 1907 A. D. but his wife died eleven years later after dragging a pitiable existence as a patient all along. Her disease was also of a very bad type. She used to have boils full of puss all over her body. Doctor Malik himself used to apply ointment to her boils. This lady served as a medium for the mending of Dr. Malik and the eradication of his Karmas.

At the persistent request of some people he had to marry a third time in 1924 at the age of fortysix. By this wife, he had a son who is still alive. Doctor Malik passed away two years after his third marriage. His wife too died after a short period.

Doctor Malik had not even a penny with him when Babuji Maharaj went to give him Darshan while he was on his death-bed. A Hakim (Unani physician), who belonged to the family of Hakim Bád Sháh, was sitting near Doctor Malik's bed. Addressing him, Doctor Malik said, 'Give me two rupees, for I want to offer them as Bhet to my revered Guru who is coming to give me Darshan'. For a long time and on many occasions, Babuji Maharaj made a mention of this incident.

The truth really was that though he had a very large income, he used to spend freely and abundantly after the poor and the needy. He translated into practice Kabir Saheb's saying.

"If water accumulates in your boat or money at home, throw it away with both hands, for that is what a good and wise person would do".

Maharaj Saheb graciously observed in open Satsang that even if Doctor Malik prescribed water for the patient, that would act as medicine. And this was a fact. Doctor Malik used to keep 10-15 bottlefuls of Charnamrit (sanctified water), from which his patients always derived benefit. In

1919 A. D., influenza broke out in an epidemic form and no cure of the disease was known then. Doctor Malik at that time successfully treated thousands of his patients with Charnamrit (sanctified water).

Doctor Malik had a firm faith in Prashad. Whatever be the disease and no matter whether he himself or someone else was the patient, he would never dissuade one from taking Prashad, rather, he, in spite of being ill, would certainly take it, and make his patient, whosoever he was, take it. He would never speak to anyone in a fit of temper.

He was a very loving and high-class devotee of the Radhasoami Faith. Babuji Maharaj's benign glance used to be on him at all times. After his demise, Babuji Maharaj graciously observed that he was a Hans Jiva.

### DOCTOR MALIK



Doctor Malik used to be very simply dressed. From his appearance and dress, nobody could make out that he was an eminent physician. If he would be late in reaching the venue of Satsang, he would not go inside but sit on the mat outside near the place where Satsangis had left their shoes.



In Satsang, during summer, he would take the fan away from the fan-man, and would himself go on fanning for 1-1½ hour, that is, as long as Satsang continued. He ultimately contracted tuberculosis. For years, he had almost given up taking anything. His body looked like a log of wood. There was no flesh on the body and it was reduced to a mere skeleton.

On September 26, 1926, while Babuji Maharaj's Satsang in Allahabad was going on, the news came that Doctor Malik's condition was very bad. Babuji Maharaj expressed His regret. In the course of the conversation which followed, the eldest Bhai Saheb, Lala Sujan Singh Seth, remarked that if a patient lingered on for much too long, it was a matter of pain and suffering not only for the patient himself but for the members of the family, too. Babuji Maharaj was pleased to observe "That is, of course, true, but, from the point of view of Parmarth, it does one good if one has to lie ill for a long time. The burden of one's Karmas is very much lightened that way. In the world, such persons are considered lucky as die a sudden death. But in Parmarth, greatness lies in eradicating the load of Karmas, which is not possible if one passes away all of a sudden".

Babuji Maharaj then observed "I think phlegm has not yet accumulated in his throat." Mangla-charan (Benediction) over, Babuji Maharaj delivered a discourse which had a reference to Doctor Malik. In the evening, Babuji Maharaj graciously visited his bungalow. Because of his weakness, there was not much of conversation between them.

In the morning of September 27, 1926, it was learnt from Doctor Sarkar that the end was near. Accordingly, Babuji Maharaj stopped Satsang a little earlier and then visited Doctor Malik's bungalow. There was some conversation between them. Babuji Maharaj graciously asked for the recitation of some Shabds (hymns). As a large number of Satsangis had accompanied Babuji Maharaj, the recitation evoked great enthusiasm and it continued for a long time.

Babuji Maharaj graciously paid a second visit in the evening. Doctor Malik's condition was very bad. There was very little conversation. Doctor Malik offered Bhet to Babuji Maharaj. As Babuji Maharaj was leaving, Doctor Malik, in great humility, wished everyone RADHASOAMI while clapping his hands. The whole day and night, he lay in a state of ecstasy and clapped his hands all the time.

At 4 o'clock in the morning of September 28, 1926, he shook hands with and wished RADHASOAMI to all those present and then passed away. Recitation of Shabds continued till the end. News of his death was immediately sent to Babuji Maharaj.

The morning Satsang was over much earlier than usual, and Babuji Maharaj as well as many Satsangis went to Doctor Malik's bungalow. Babuji Maharaj cast His benign glance on the dead body and garlanded it. Members of Doctor Malik's family prayed to Babuji Maharaj that He, too, might be pleased to accompany the bier up to the burning Ghat on the Ganges. Babuji Maharaj graciously said,

"I will certainly come. But Doctor Malik did not believe in the holiness of either the Ganges or the Yamuna and so, it would be better if cremation could be done at the Kakrahá Ghát (bathing place) on the river Yamuna which was nearer. All could go there easily and the cremation would be over soon".

But Doctor Malik's family-members insisted on taking the dead body to the river Ganges. Babuji Maharaj graciously gave His approval.

When the dead body was taken in procession from the bungalow, one had the wonderful sight of a vast assembly of people belonging to every caste and creed accompanying the procession on foot, on Ekkás (horse-drawn two-wheel chariots), on Buggis (horsedrawn coaches), on cars, etc. From the start of the procession up to the end bouquets and garlands of flowers were offered and sweet scents were sprayed, and one could hear the resounding of RADHASOAMI Nam all along.

When the bier came near the road crossing close to Babuji Maharaj's place the procession halted, and Babuji Maharaj, getting down from His carriage, graciously shouldered the bier and moved forward with it a few steps. Thereafter, at the prayer of all, Babuji Maharaj again took His seat in His carriage. The procession with the bier ultimately reached Nág Bäsü on the bank of the Ganges. It was about 1 o'clock in the afternoon. Babuji Maharaj cast His benign glance on the dead body which was then laid on the pyre.

It was rainy season and the Ganges was full to the brim, and it was gravel and nothing but gravel all over the place. Along with all others, Babuji Maharaj, too, took His seat on the gravel. Recitations from the holy books continued all the time. After the pyre was lit up, Babuji Maharaj left.

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### Chapter 38

#### MAHARSHI GURU DEV DAS JI

His name was Govind Ramji. The names of his father and grand-father were, respectively, Ganeshi Ram Ji and Swarup Ram Ji. Maharshi Guru Dev Das Ji came from the family of the priests of the famous Hindu place of pilgrimage Pushkar Ráj. He was a Gaur Brahman by caste and Maharshi was his sur-name. He used to live in a locality called "Chhoti Basti" (small locality) in Pushkar. The members of this particular family were the Purohits (priests) of all Khatris (members of a caste to which Soamiji Maharaj and Babuji Maharaj belonged) who were their clients. The Dharma Shálá (Pilgrims' resting place) and the temple built by Khatris are in the possession of this family of priests and it is this Dharma Shala and temple that mainly provide the means of livelihood to the members of this family.

Nevertheless, Govind Ram Ji Maharshi never acted as a priest nor earned a living by begging. He got himself educated, then joined service under the postal department and was ultimately promoted to the post of Post

Master. He had a good knowledge of Hindi, Sanskrit and English. Many students used to come to his place in Ajmer to learn Sanskrit from him. After joining Satsang, he first taught Maharaj Saheb's daughter Hindi and Sanskrit and, later on, he used to teach Babuji Maharaj's daughter, Bibi Rani, Hindi and English.

Before joining Radhasoami Satsang, he used to recite from the Hindu scriptures very enthusiastically. Meeting with no success, he joined the Arya Samaj, but even there, he found no peace and satisfaction. By a sheer coincidence, he one day met a Satsangi of Huzur Maharaj's time whose name was Shri Narayan Ji and who belonged to Jaipur. He told Govind Ram Ji that it was indeed a pity that he (Govind Ram Ji) could not make any headway in Parmarth in spite of taking so much trouble. If he really wanted to achieve Parmarth, he should join the Radhasoami Faith and engage in the Abhyas prescribed by it. Accordingly, he received initiation from Maharaj Saheb who was pleased to give him the name of Guru Dev Das.

After receiving initiation, he went back to Ajmer. He was then transferred to Mount Ábú where he started working as Post Master. One day it so happened that he remained absorbed in Bhajan and, meanwhile, the scheduled hour for opening the post office had passed. The key was with him. When he finished his Bhajan and looked at the clock, he realized that it was already very late. He became very much upset. A very senior officer was to come for inspection on that very day. However, when he went to the post office, he found that it had been already opened and work was going on as usual. Even the said officer had come, put his signature on the register and left. Guru Dev Das Ji thought within himself that all this would not have happened without the special grace and mercy of his Sant Sat Guru, and that only for his sake, his Guru had to take so much trouble. Agitated by this thought he tendered his letter of resignation on that very day.

Resigning his post, he came straight to the holy feet of Maharaj Saheb in Allahabad and started staying there. He dedicated himself wholeheartedly to the practice of Bhajan, Dhyān and Sumiran and to the Sewa of his Guru and Satsang. He was appointed assistant store-keeper of Satsang. He used to prepare postal parcels of books and photographs for despatch to out-station Satsangis. Quite often he would fix on the parcels postage stamps of a higher value than what was actually required. He would make good on his own the deficit which would be noticed on checking the accounts. He had to spend a lot of his own money on this ground. The news reached Maharaj Saheb, as a result of which, this act of Sewa was taken away from him.

It was at this time that his only issue, Ānand Pyārī, who had been married in Kishan Garh (Rajasthan) near Ajmer, became a widow. Govind Ram Ji went to Kishan Garh and brought his daughter with him. She came with only one Dhoti (piece of cloth) on and gave away whatever else she had to the poor and the needy in Kishan Garh.

The dictum or the saying that a devotee emerges only when the entire household with all its paraphernalia is brought into dissolution applies to the instance of Anand Pyari.

In her in-law's family, 50-60 people used to have lunch and dinner each day. They had a very big house in Kishan Garh and the family was very well off. Such was the Mauj that all the members died one after the other, and whatever wealth and treasure she had as her share, slowly and gradually disappeared. When she left her in-law's house, no one else was there to live in it, as if the last trace of the family had been obliterated.

Anand Pyari received initiation from Maharaj Saheb in 1901 A. D. and she left her mortal coil in Soami Bagh, Agra, on January 10, 1948. For about 47-48 years, she attended Maharaj Saheb's and Babuji Maharaj's Satsang, and her main act of Sewa was cooking. She used to cook very well, and would prepare hand-made bread for a hundred people at a time. She would never tire of hard work and

toil. She used to enter the kitchen at 6 o'clock in the morning and would come out of it at 2-3 in the afternoon. Stooping low, she would go on preparing bread after bread. People say that it was for this reason that her spine got bent and she became hunch-backed. In addition to Hindi and Márwáí, she had learnt to speak Gujrati, Bengali, Sindhi, Punjabi and Marathi, and she was the only female Satsangi who could understand and explain things to each and every out station female Satsangi. She could quote from memory many Shabds (hymns) from Sar Bachan Poetry and Prem Bani. She could recite Shabds very well. She would not be cowed down by anybody. In Maharaj Saheb's time, whenever Babuji Maharaj used to bring a fresh twig of Neem tree for Maharaj Saheb's use as a tooth-brush and wanted to hand it over to her, she would not take it directly from Babuji Maharaj's hands but would ask Him to place it on the ground, and only when Babuji Maharaj would do so, she would pick it up from the ground and take it to Maharaj Saheb upstairs. And so, later on, Babuji Maharaj often used to ask her in a light vein, "Are you not the same one who used to torment me a lot" ?

Babuji Maharaj had entrusted Maharshi Guru Dev Das Ji with Buaji Saheba's Sewa. He, accordingly, started staying in Buaji Saheba's house in Benares, wholeheartedly engaged in Her Sewa. Because of illness, Buaji Saheba had become somewhat irritable by nature. She used to scold Maharshi Guru Dev Das Ji a lot. He felt exasperated on that account and one day, very much annoyed, he was going to protest, when he found Babuji Maharaj standing between him and Buaji Saheba. With folded hands, he bowed down and broke forth

"All glory to Maharaj (Babuji Maharaj) "

Later on, Babuji Maharaj called both father (Guru Dev Das Ji) and daughter (Anand Pyari) to Him and asked them to stay at His own house. But before agreeing, Guru Dev Das Ji told Babuji Maharaj :

“It is very nice of You to call me to You but I hope You will bear with me till the end”, to which, Babuji Maharaj’s reply was “Yes, I will”. Guru Dev Das Ji came only after getting this assurance from Babuji Maharaj. Such was his nature.

Babuji Maharaj gave him for his stay two rooms on the ground floor of His house at the front. Maharshi Ji lived in these two rooms till his last breath. While delivering a discourse during Satsang on September 15, 1920, Babuji Maharaj was pleased to give him the title of “Satsang Bhúshan” (ornament of Satsang), though He continued to address him as Maharshi. All other Satsangis as well as all shop-keepers and vendors used to call him “Káká Ji” (uncle). He was “Kakaji” to all.

He had a jovial temperament, though, at times, he appeared to be short-tempered, too. For a moment he would be in a fit of rage, but his anger would soon disappear as in the case of a child. And he had a child-like heart, tender and pure. His dealings with all were marked by great love and affection. Everybody used to be afraid of him, but inwardly, he used to command the regard and respect of everyone.

He used to walk with a stick or, rather, cudgel in hand. Everyone used to enjoy a stroke from his cudgel. And so, everybody would purposely tell him some thing to tease him and he would forthwith give a stroke with his cudgel. Pandit Shyam Lal used to tease him every now and then, and he would be immediately in a fit of temper, and then there would be a bitter encounter between the two. Babuji Maharaj used to say very often that though Maharshi Ji could be very angry, he would not harbour any grudge against anybody, and that was his great quality. After getting angry with anybody, Maharshi Ji would ask that person to forgive him.

Maharshi Ji was sincere and straightforward by nature and firm in his devotion. He used to spend all his time in practising Sumiran, Dhyán and Bhajan, and in reciting from

the holy books, attending Satsang and doing acts of Sewa. No worldly desire lurked in his heart. He joined Satsang after truly kicking away the world. His Bhakti (devotion) remained unabated throughout. He himself developed true Bhakti and taught others, too, the ways of true Bhakti. Some special points concerning him will now be mentioned one by one.

In Huzur Maharaj's time altogether 27 Shabds (hymns) had been fixed for recitation at various hours of the day—early in the morning on getting up from bed, in the morning, before practising Bhajan in the morning, before taking lunch, after lunch, as a prayer, before practising Bhajan in the afternoon, in the evening, before practicing Bhajan in the evening, before retiring for the night, as a prayer. Maharshi Ji used to regularly recite these Shabds during day time and at night.

In 1940, when Babuji Maharaj decided to bring out a book or, rather, a collection of selected Shabds (hymns) to be called "Niyamawali", He was pleased to order that a list should be prepared of those Shabds which used to be recited in Huzur Maharaj's time, after having obtained the necessary information in this regard from any old Satsangi. Many people were contacted in the matter, but the correct information could not be obtained. Babuji Maharaj thereupon said that one list had been kept with Babu Guru Mauj Saran, from whom it should be taken and brought to Him. However, the list was neither with Babu Guru Mauj Saran, nor could he himself give the necessary information. Ultimately, after much search and enquiry, a sheet of paper in a tattered condition was found on which the relevant Shabds had been mentioned in the handwriting of Maharshi Ji himself.

From the day he started staying at Babuji Maharaj's place, his food used to come from Babuji Maharaj's kitchen till the end. Since that food was Prasad, he would wash the plate after he had taken the food from it and would drink all the wash-water, thinking that not a particle of Prasad should be thrown away. He would not usually take food from anyone, not even from a Satsangi, not to speak of a non-



Satsangi. He would rest satisfied with taking whatever used to be sent to him from Babuji Maharaj's place. If any Satsangi would very eagerly press him for taking something, he would quietly ask him to send it first to Babuji Maharaj who would taste it and then send it to him (Maharshi Ji) as Prasad, which he would take.

Once some sweets came from a certain person's place. Babuji Maharaj had at that time gone out to take fresh air. On His return, Maharshi Ji placed those sweets before Him and told Him all about the matter. Babuji Maharaj somewhat drily indicated his reluctance to accept them. At this, Maharshi Ji asked, "Shall I then send them upstairs?" Babuji Maharaj's reply was, "No." Maharshi Ji : "What should I then do with them?" Babuji Maharaj : "You eat them." At this Maharshi Ji got irritated and broke forth : "How strange ! You are asking me to take something which You Yourself would not take" ! At this, Babuji Maharaj laughed and said, "If I order you, you will have to take even excreta." Maharshi Ji felt extremely happy and elated at these words of Babuji Maharaj.

Any article of food like vegetables, sweet-meats, etc. which he would bring from the market for Babuji Maharaj or His family, he would bring it duly covered, so that the gaze of no passer-by could fall on it. Whenever he used to go out for marketing, he would leave through one door of the Satsang courtyard and return through another door, so that he would, thereby, have circumambulated Babuji Maharaj and His house.

When Babuji Maharaj used to come out after Satsang and Satsangis would remain standing in two rows to have His Darshan, Maharshiji would move from one row with Babuji Maharaj before him, that is, just after Babuji Maharaj had passed him and take his stand in the other row in a position such that he would have circumambulated Babuji Maharaj thereby. This was a matter of routine with him. He would circumambulate Babuji Maharaj in this way every

day. When he used to leave the queue in front of Babuji Maharaj, He often used to ask him, "Why do you leave the queue in front of Me, and why not behind Me," or He would sometimes remark "See what Maharshi Ji is doing." Babuji Maharaj, of course, knew that Maharshi Ji used to leave in front of Him with the object of circumambulating Him.

Every night, he would get up at 3 o'clock and, with a piece of cloth in his hand, go up to the top of the stair-case leading to Babuji Maharaj's room, and then come down sweeping each step one after the other. He used to do this so quietly that there would be hardly any sound and no disturbance would be caused to Babuji Maharaj's sleep or Bhajan. Babuji Maharaj, however, knew that Maharshi Ji used to do this thing every day. After sweeping the steps with a dry rag, he used to wipe away any dirt left on them with a piece of wet cloth.

Maharshi Ji used to keep his own room very neat and clean, rather, by habit, he would keep all places clean and tidy. If he saw any body making anything or any place dirty, he would at once lose his temper. When he used to go to the milk-man to bring milk for Babuji Maharaj, he would take the vessel filled with pure water after having thoroughly cleansed it by scrubbing with sandy clay and then washing. He used to make the milk-man wash his hands and also the udder of the cow with the clean water that he had taken with him and then only would he allow the milk-man to milch the cow which had to be done in such a manner that the milk would fall directly into the clean vessel brought by Maharshi Ji.

When Babuji Maharaj kept His own cows, Maharshi Ji used to take very good care of them. He collected several books on how to look after cows and did all work in this connection with great care and interest.

When Babuji Maharaj used to go out in the evening for taking fresh air, He had to pass through a small private lane

immediately after coming out of His house. This lane, which used to be "inhabited" by washer-men, would often be dirty and filthy, and Maharshi Ji used to be particularly careful that it was kept clean. He would sometimes himself pour water on it and cleanse it or get this work done by somebody else.

Half an hour before Babuji Maharaj's return from His outing in the evening, he would take his seat on a raised platform by the road-side with a lantern in hand and when Babuji Maharaj would alight from His carriage, he would walk ahead of Him, showing Him the way by the light from the lantern.

In the evening, Maharshi Ji would assemble the children of Satsangis and have RADHASOAMI Nam sung by them in a chorus and, afterwards, he would distribute Prasad to them.

If Babuji Maharaj fell ill at any time, he would keep awake night after night, repeating RADHASOAMI Nam and practising Sumiran all the time, and apart from the money and other things which would be given away in charity on such occasions on behalf of Babuji Maharaj and Maiyan Ji (Babuji Maharaj's consort), Maharshi Ji on his own would also give in charity very secretly. His ways of Bhakti were often very strange and peculiar. For example, he would write RADHASOAMI, RADHASOAMI..... on a particular kind of paper with a particular type of pen and in a particular kind of ink. Then he would cut out with a pair of scissors small bits from the sheet each with one RADHASOAMI Nam written on it, after which, he would roll the bits into small balls. Thereafter, he would make a paste of wheat flour and, smearing the little balls with the paste, he would prepare a kind of balls of wheat-flour paste. In the evening, he would take all the wheat-flour balls he had made during the day to the river Yamuna and, while uttering "RADHASOAMI, RADHASOAMI....." he would throw the balls into the river one by one, which would be swallowed by the fish. His real purpose of doing this, was to perform the worship of RADHASOAMI Nam. He would be worshipping RADHA

SOAMI Nam while writing the Nam on the paper, and when the balls were made and then thrown into the river, he would have worshipped RADHASOAMI Nam as many times as the number of balls which he made, and also each time he threw one ball into the river. The object of his using special kinds of paper and ink was to be sure that no harm was done to the fish after the balls had gone into their stomach.

He used to write down the gist of any discourse which Babuji Maháraj would deliver in Satsang and send it to those Satsangis who were close and dear to him. In case he was unable to write down the gist, he would take it from those who might have prepared it and make a copy of it.

Whenever Babuji Maharaj and the members of His family used to go to Agra or Benares on the occasions of Bhandaras, He would leave Maharshiji behind to keep a watch on His house.

Once Maharshi Ji was suffering from a physical ailment. Babuji Maharaj sent him for treatment to Doctor Malik who used to give medicine to Satsangis free of charge. Doctor Malik wrote the prescription and gave it to Maharshi Ji, who went to his compounder for the medicine. The compounder first turned a deaf ear to Maharshi Ji's request for medicine and then gave it to him after a lot of dilly-dallying. Maharshi Ji told Babuji Maharaj all that had happened. When Doctor Malik came to Satsang the next day or the day after next, Babuji Maharaj told him, "When any Satsangi goes to your compounder for medicine, he grumbles and tries to evade. Take the first chance to turn him out." Such was the Mauj that the compounder passed away after three days.

Maharshi Ji used to give Babuji Maharaj's Prashad, and also water sanctified by Him as well as His mouth-wash to any Satsangi who would become intimate with him, and it would be Maharshi Ji's constant effort to see to it that that person was entrusted with some act of Sewa, that Babuji Maharaj's attention was drawn towards him, that he became

the recipient of His mercy and that his good luck was awakened and enhanced. There are still scores of Satsangis who remember him with respect and affection till this day for this kind gesture on his part.

At 10 o'clock at night on December 5, 1926, as he was going to bolt the doors inside Babuji Maharaj's house, he stumbled and fell down somewhere as a result of which the hip-bone of his right leg was fractured and the left leg suffered dislocation. Physicians were immediately called and they attended to the injuries as best as they could. As soon as the day broke, he was removed to the Colvin Hospital in Allahabad. While leaving for the hospital, he offered Bhet to Babuji Maharaj. They talked to each other for a while. As Satsangis were carrying him through the washerman's lane on their way to the hospital, Pandit Shyam Lal jokingly said "Where are you taking him, to Kakarhá Ghát (crematorium at the bank of the river Yamuna) or the hospital?" Maharshi Ji retorted "As for myself, I am going to the hospital, you better go to Kakarha Ghat". Maharshi Ji was in good cheer in spite of all the pain.

Babuji Maharaj used to visit him in the hospital off and on, and almost all Satsangis and Satsangins (female Satsangis) used to do the same every now and then. Maharshi Ji's condition was improving slowly and it was hoped that the bones would set properly soon.

The plasters on his legs were to be removed on December 26, 1926, but at 12 o'clock at night on that very day, he suddenly started passing into a state of withdrawal. He remembered Babuji Maharaj and Maiyan Ji (Babuji Maharaj's consort) and, with RADHASOAMI Nam on his lips, passed away.

Babuji Maharaj had at that time gone to Agra on the occasion of Huzur Maharaj's Bhandara. Only a few days back Lalaji Saheb had left his mortal coil. An express telegram was sent to Babuji Maharaj early morning on December 26, Babuji Maharaj was then staying in Panni Gali in

Agra. He received the telegram on return to Guru Dwara, Panni Gali, after Satsang at Huzur Maharaj's Samadh in Pipal Mandi.

Chhutan Babu, Santo Babu, Kakko Babu, Babu Tej Singh and many other Satsangis reached the hospital in the morning and took the dead body to the Ghat (cremation ground) on the bank of the river Yamuna. Maiyanji (Babuji Maharaj's consort) gave a shawl (woolen wrapper with embroidery work) to cover the dead body with. The procession carrying the dead body stopped for two minutes at the gate of the Satsang building on its way to the Yamuna Ghat. All men and women Satsangis wished RADHASOAMI. The body was then duly cremated at the Yamuna Ghat.

Babuji Maharaj returned from Agra to Allahabad on December 30, 1926. Maharshi Ji's Bhandara was held on January 16, 1927. Babuji Maharaj was pleased to observe that those belonging to Maharshi Ji's "Gotra" (lineage) should offer Bhet. Babuji Maharaj graciously sent the Prasad of Maharshi Ji's Bhandara to his family in Pushkar and also to Babu Tulsi Ram Ji in Ajmer whom Maharshi Ji loved very much and showed special mercy.

As has been mentioned above, Maharshi Ji had an only daughter, Anand Pyari. After Maharshi Ji's demise, she stayed at Babuji Maharaj's holy feet till her last breath.

Anand Pyari, as stated earlier, passed away in Soami Bagh, Agra, on January 10, 1948. Her dead body was cremated as usual in Agam Bagh on the bank of the river Yamuna. After returning from Agam Bagh, the writer offered Bhet to Babuji Maharaj and when he informed Him that it was he who had applied fire to the funeral pyre, He was pleased to observe "You have done a very good thing".

Maharshi Ji's father, Ganeshi Ram Ji, had a brother, Bansi Dhar Ji, who had a son, Birdhi Chand Ji. Birdhi Chand Ji adopted Shiv Narayan, who has four sons and two daughters. They are all Satsangis, Shiv Narayan and his

wife joined the Radhasoami Faith during the life-time of Maharshi Ji.

Thirteen days after Maharshi Ji's passing away, Shiv Narayan gave a feast in Pushkar to his kith and kin. This writer and also Jagan Nath Ji, a Vaid (practitioner of Ayurvedic medicine), from Ajmer, also participated.

While on his way to Gujrat in 1928 A. D., Babuji Maharaj was pleased to halt at Ajmer for 4-5 days. One of these days, after the evening Satsang, Babuji Maharaj went to Pushkar by car accompanied by the members of His family as well as Anand Pyari and Babu Guru Mauj Saran.

In Pushkar, Babuji Maharaj first visited the Badri Ghat. A large number of priests had gathered there, to each of whom Babuji Maharaj was pleased to give one rupee. He then visited Brahma Ji's temple, where, too he distributed some one rupee coins. Thereafter, He visited the old temple and, then, Maharshi Guru Dev Das Ji's place, that is, Shiv Narayan's house. There, He partook of Senv and 'Pera' (a kind of sweat meat made of condensed milk) and also took tea. Shiv Narayan, his wife and children as well as Anand Pyari offered Bhet to Babuji Maharaj. While leaving, Babuji Maharaj paid five rupees to Shiv Narayan as the priest of a place of pilgrimage. Babuji Maharaj was a Khatri by caste and Shiv Narayan was a priest of Khattris. Babuji Maharaj also gave away in charity to beggars as well as to poor people.

At the time of his death, Maharshi Ji was 75 years old.

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### Chapter 39

#### PANDIT SHYAM LAL

Pandit Shyam Lal's father and the father of Doctor Dwarka Nath and Doctor Baij Nath were friends. Doctor Dwarka Nath, Doctor Baij Nath and Pandit Shyam Lal were playmates in their childhood. Pandit Shyam Lal was a Superintendent in a military establishment in Simla and, when in

1900 A. D., Doctor Baij Nath also was transferred to Simla; their old bond of friendship was strengthened. Pandit Shyam Lal started attending the Satsang held at Dr. Baij Nath's place, and a few days after, he expressed his desire to be initiated into the Radhasoami Faith.

After receiving initiation from Maharaj Saheb, Pandit Shyam Lal got himself transferred to the Accountant-General's office in Allahabad. He attended Babuji Mahahraj's Satsang upto the end. His office designation was Superintendent, Public Works Department, and towards the end of his office career, he became Deputy Assistant Controller under the Military Accounts Department on a monthly pay of 585 rupees.

Pandit Shyam Lal, Vakil Chhota Bhai Patel and Master Daya Ram Lekh Raj Kripalani became the plaintiffs in the court case with Dayal Bagh and it was in their names that the plaint was filed on behalf of Radhasoami Satsang, Soami Bagh. Since Pandit Shyam Lal's name headed the list of plaintiffs, the title "Shyam Lal and others, plaintiffs" came to be written on the top of every document concerning the case.

In the history of Radhasoami Satsang, Pandit Shyam Lal's name is remembered in yet another connection. His wife was a Satsangin of a very high order. She was fearless and very much given to meditation. Her role made an opening for Babuji Maharaj to manifest Himself and function openly. Pandit Shyam Lal's wife scolded and admonished people saying that they did not have the eyes to see and recognize who Babuji Maharaj was and instead of looking straight at Him, they were dosing.

In the beginning, Pandit Shyam Lal's wife used to wear very nice and costly dresses. She also used to be very fond of perfumes, cosmetics, etc. But when her attention was drawn more towards Parmarth as a result of attending Satsang for some time, things came to such a pass that she would not take her bath or change her dress for 2-4 days



together. Her interest in and enthusiasm for Babuji Maharaj's Darshan, His Sewa and Satsang grew to such an extent that she started becoming oblivious of her body, mind and wealth, and she lost control over herself once she attained this condition. She would be all the time on the look out for putting her fore-head at Babuji Maharaj's holy feet. Whenever she got an opportunity, she would suddenly throw herself at His holy feet and anyone who wanted to stop her would just look on. Babuji Maharaj, too, would chide and admonish her, but she would stick to her ways. Once Tau Ji Saheb wanted to stop her but she rudely pulled him up in the presenee of all, saying

"Can't you see, do you keep your eyes closed ? Radha-soami Dayal Himself is sitting before you, and you do not pay obeisance to Him." To Babuji Maharaj, she would say, "Why do you remain in hiding ? Why not function openly ?" At times she would also say, "Inwardly, You call me and catch hold of me, but outwardly, You take me to task." Once Babuji Maharaj, while leaving for Benares on the occasion of Maharaj Saheb's Bhandara, told Pandit Shyam Lal: "Take care that she does not come, otherwise, she will create trouble." Pandit Shyam Lal submitted, "I shall lock her up, Maharaj, and then go. I shall make provision for her food and drink for 2-3 days." To this Babuji Maharaj said "Very well." So, Pandit Shyam Lal locked up his wife in a room and left for Benares.

Next morning, while the Arti Satsang was going on, she was suddenly found to be dancing on the steps of Maharaj Saheb's Samadh. No one knew when and how she came. Babuji Maharaj signalled to Tau Ji Saheb and said "See, she has come, catch hold of her." Tauji Saheb got up, but before he had been hardly half way towards her, she took a jump and, after touching Babuji Maharaj's holy feet with her fore-head in a trice, ran away. Babuji Maharaj was pleased to observe "She was dancing on the cord of Shabd at that time, how could anyone catch her ?"

She used to do all kinds of house-hold work for Babuji Maharaj. She would fetch drinking water, prepare the bed, buy vegetables from the market, and so on. She would pay for things she brought from the market on her own. She used to prepare the Huqqa (hubble-bubble). In short, she would not leave any kind of Sewa, so much so that she would quietly cleanse the latrine even.

She ate very sparingly and slept very little. She would only take the food that came from Babuji Maharaj's place and would rarely eat anything prepared at her own place. At night, she would go to the roof of her house and recite Shabds loudly. Her voice could be clearly heard from Babuji Maharaj's place. She used to very often recite the Shabd, "I yearn for Thy Darshan, as the Chakor does for the moon."

She would quite often make Bhets of ornaments and large sums of money. Babuji Maharaj would, however, send them back to Pandit Shyam Lal. She used to make such Bhets without informing Pandit Shyam Lal. It was for this reason that Pandit Shyam Lal would not let her spend money on Parmarth just as she pleased and, indeed, would prevent her from doing so and, because of this, the two often used to quarrel. She passed away in 1919 or thereabout. She used to be known as "Bahūji" (daughter-in-law).

Pandit Shyam Lal had a lot of money with him. But whenever the question of offering it as Bhet or of his making a will arose, he would always postpone the matter. This continued till he fell ill on June 3, 1928. He then wanted to make a will so that his money did not fall into the hands of his relations, whom he did not want to give it. But even then he deferred taking any action, thinking that there was still no hurry about the matter, and he would dictate his will at a later date. The result was that on June 6-7, he became senseless and could not utter a word till the end, and he passed away on June 16. Not even a penny could be offered in Bhet to Satsang and a sum of seventy thousand rupees went

into the hands of that very nephew whom he did not want to give even a farthing and who, in fact, squandered away all that money within three months. This is why it has been said "Do right now what you intend to do, and if you want to worship Nam, do so this very moment. For doing a good thing, the sooner the better."

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## Chapter 40

### A STRANGE EVENT (HAPPENING)

A Satsangi, whose name was Raghu Nath Ráo, was employed as a clerk in the Land Records Office in Raipur (Madhya Pradesh). He had first received initiation in Radha-soami Faith from Lalaji Saheb. In 1928, his wife, whose name was Sítá Báí, was possessed by an evil spirit when she was 21 years old and the mother of two children. In the beginning, though she used to eat a lot, she would appear to be hungry all the time and she would not do any work. Thereafter, she started keeping mum and felt an aversion towards talking to anybody. She also started eating and drinking very sparingly and, indeed, would not eat almost anything for 10-15 days at a stretch. No food would go down her throat. She used to feel pain at heart at intervals, due to which, she became very weak. All kinds of treatment were tried, but to no effect, rather, her condition started deteriorating. Almost six months passed in this way. Then, a certain person was consulted who could drive away evil spirits by means of charms. He ultimately invoked and called the evil spirit who was tormenting Sita Bai and was eating away her heart. That evil spirit came in response to the said person's call and admitted that his name was Bhúre Khán and that he was in the clutches of a witch, Ambá Bai, who had ordered him that he should kill Sita Bai by the time it was Diwali (festival of lights). The person could not, of course, drive away the evil spirit but he prevented the latter from giving Sita Bai too much trouble.

One evening in December, 1928, when Babuji Maharaj after coming down from upstairs, had, as usual, entered the room of the Secretary, a woman who introduced herself as Sita Bai, came out of the curtain behind which female Satsangis used to sit during Satsang and, after having Babuji Maharaj's Darshan, remained on the lookout for an opportunity to enter the Secretary's room. Her husband, Pandit Raghu Nath Rao, and another Satsangi from Raipur, Babu Nakul Prasad, who had come with him, prevented her from entering the room, with much difficulty. That woman then broke forth, "I have come, and I shall sit with the men-folk in Satsang". At this, Pandit Raghu Nath Rao said "You have the body of a woman, and so, you should sit with the ladies, otherwise, Babuji Maharaj will be very much displeased". By this time, Babuji Maharaj, after finishing urgent work, had come to Satsang and, as usual, had taken His seat on the raised platform. The said woman then came near Babuji Maharaj's seat, making her way through the other ladies who were sitting in front of her by pushing them aside and, with folded hands, submitted to Babuji Maharaj in a loud voice "Maharaj, Radhasoami, I have come to you". Babuji Maharaj enquired who the woman was. Babu Nakul Prasad replied that she was the wife of Raghu Nath Rao of Raipur and that she was possessed by an evil spirit who, really, was speaking. The woman then said "Maharaj, he will not be able to explain to You the correct position. I myself will tell You all about me. I am Bhure Khan". Babuji Maharaj ordered, "All right, go on". The evil spirit then said: "For a long time, I have been here in the city of Allahabad in a lane near the clock-tower and I used to come to the Satsang here off and on. Once when some person was being given initiation, I heard some of the instructions while in hiding and also heard RADHASOAMI NAM. After that, my brother, who was a shop-keeper in Raipur, called me to him, and I started staying with him. When Kala-Zar (black fever) broke out in Raipur in an epidemic form, I became a victim of that disease.

“After they had laid me in grave, a witch came at night and, after defiling my grave, brought me under her control. Quite often, she would get whatever she wanted done by me.

“Once about six months back, that witch, Amba Bai, invited Sita Bai to dinner at her place. Sita Bai was still in her youth. She went to Amba Bai’s place after taking her bath and dressing herself nicely. She looked very pretty. This upset Amba Bai. The fire of jealousy started burning within her. She instantly invoked me and ordered me to put Sita Bai to death. I tried very much to dissuade Amba Bai, but since I was under her spell, she made me promise that I would kill Sita Bai by the time it was Diwali.

“And from that very day I started tormenting Sita Bai. I used to gnaw at her heart, taking my seat there, due to which, her heart would often ache. I used to torment her in this way 2-4 times in a day, and as Diwali drew near, her condition went on deteriorating.

“By chance it so happened one day that as I held the woman under my sway, her brother came and said to her “Here is Guru Maharaj Radhasoami’s Prasad. Take it.” To this she replied “Very well, give me.” As soon as she took the Prasad and I heard RADHASOAMI Nam, I was reminded of the past experience of my boyhood when I, by chance, overheard instructions being given to somebody at the time of initiation, and, as a result, I had a feeling of peace and calm within. For the whole night, I repeated RADHASOAMI Nam through the medium of the woman, making her lift a bit of gravel each time I repeated RADHASOAMI Nam, and by the power and grace of this Nam, my condition started undergoing some metamorphosis. Now, instead of gnawing at her heart and ending her life, I was moved with a desire to do her good. I all along made her recite from the holy books, encouraging her to do so, and strongly urged her to come to Allahabad to attend Satsang and have Darshan. Her husband put forward excuses of his inability to get leave and also of want of

money. Then I told them, "Your ornaments which had been stolen about 1½ years ago were thrown by the thieves in the well adjoining your house. Take them out of the well, sell them and then go to Allahabad." First, they would not believe me. But when I insisted and said that what I said should at least be put to test, they started taking water out of the well by a servant. But the water which was taken out during the day would be replaced by water which percolated into the well. Besides, it was difficult to get labourers those days. With some effort, I managed to get a few fellows and by making them work day and night under my guidance, I had the well emptied and the ornaments taken out. This news spread far and wide and people often used to want from me clues concerning thefts, etc., when I possessed that woman. I tried to help those people to the best of my ability.

"By selling some of the ornaments, these persons got some money and the husband of the woman was also able to get leave. Then they started for Allahabad. I came all the way on the roof of the railway coach and the shed of the Tongá (a horse-drawn carriage with a canvas shed). We reached the place in Allahabad at night and we then learnt that Satsang would start next day at 7 o'clock in the morning. I remained restless throughout the night, anxiously waiting for the day to dawn and for Darshan. At last that time came and people came for Satsang. I attended the morning Satsang and had Your Darshan, as a result of which I was seized with the desire to be rid of this miserable form of existence as soon as possible, for which, there is no other way than to pray to Your Graciousness. And so, I have now disclosed my identity and I am praying to You that You may graciously grant me liberation. "At this, Babuji Maharaj was pleased to observe "You leave this woman, and do not torment her." The evil spirit replied "I agree." Babuji Maharaj said, "You repeat RADHASOAMI NÁM, and I, too, shall pray to Radhasoami Dayal that He may be pleased to grant you release from this form of existence."

The evil spirit : "You Yourself are Radhasoami Dayal, Who else is ? You please promise that You will have me liberated soon." The evil spirit got this promise from Babuji Maharaj and then left, saying "Radhasoami." The woman instantly fell down senseless on that very spot. She was then taken to the place where she was staying. When she regained her sense after an hour or two she started weeping, saying that she neither had Babuji Maharaj's Darshan nor did she attend Satsang. The matter was reported to Babuji Maharaj, who then sent for her.

Two-three persons carried her before Babuji Maharaj in His room upstairs. Babuji Maharaj graciously passed His hand over her back and made her drink tea made in milk after making it Prashadi. He also gave her some Prasad to eat, whereupon, she opened her eyes and then left for the place where she was staying in a cheerful mood.

Bhure Khan attained liberation from the ghostly form soon, and he assumed the form of a human being. This was deduced from the hint which Babuji Maharaj was pleased to give on seeing the daughter of a Bengali lady.

Babuji Maharaj graciously delivered a discourse on this subject at the morning Satsang, the next day. /

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## Chapter 41

### LALA JAG MOHAN DAS

He was an Agrawal Vaishya by caste and came from Benares. He was a wealthy person and a whole-sale merchant. He had a flourishing business of silk clothes. He had a stall in the Exhibition in London. He knew very little of English but had a good knowledge of Hindi. He used to sing Persian couplets in a loud voice. He was the only Satsangi in his family, while all other members as well as his relations were against Sant Mat. Nevertheless, he himself had a firm faith.

in the Radhasoami Faith. He used to perform with great interest and enthusiasm any kind of Sewa for Satsang which he would be entrusted with.

The house in which he used to live in Benares had two wings, in one of which, he himself used to stay and, in the other, Tau Ji Saheb. He was a friend of Tauji Saheb of whom he was almost a constant companion. Tau Ji Saheb used to go occasionally to Huzur Maharaj in Agra. Lala Jag Mohan Das would feel his absence very much then. Ultimately he, too, received initiation from Huzur Maharaj.

His father-in-law, Babu Madhav Ji, was a staunch follower of the traditional Hindu religion and he used to command the respect of his caste-fellows and relations. He totally disliked Lala Jag Mohan Das's embracing the Radhasoami Faith and attending Satsang, so much so, that he even strongly urged Lala Jag Mohan Das to give up Sant Mat and, indeed, things came to such a pass that he would often use very harsh words against Satsang, which, however, had no effect on Lala Jag Mohan Das. Instead of leaving Satsang, he broke off relations with the members of his in-laws' family and stopped his wife's going to her parent's house.

Maharaj Saheb, Bua Ji Saheba and Babuji Maharaj used to show him great courtesy and he, too, held all of them in high regard. He used to talk with them very respectfully and with great humility.

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## Chapter 42

### MAHAVIR PANDE

He came from the district of Arráh (in Bihár) and was a Sarjú Pári Brahman by caste. Though not very highly educated, he was an expert elucidator of many topics. In the beginning, he used to give lectures at different places on the care and protection of cows, and he himself used to keep many cows.



Once he was lecturing against cow-slaughter and for the maintenance of public cow-sheds in a Melá (cow-exhibition) in Harihar Kshetra. The military had put up camps there. One Major called him and accused him of rousing people against the Government, to which his reply was that he was, in fact, a well-wisher of the Government. He added that it was his wish that soldiers may take milk and Ghee (clarified butter) in plenty and become strong. When the Major spoke in favour of taking meat, he replied that in the opinion of Tolstoi and Wheel meat was harmful. The Major argued that he could quote the verdict of hundreds of medical men according to whom meat diet was a must for soldiers while he (Mahavir Pande) was citing the opinion of only one or two persons who were against taking meat. Mahavir Pande's rejoinder was, "Galileo was the only person who had said that the earth went round the sun while all others contradicted him, and he was put in jail. Likewise, a time will come when the whole world will realize how harmful it is to take meat." When he gave this reply, the Major ordered his soldiers to bring a chair for Mahavir Pande and told him that what he said might ultimately prove to be true, nevertheless, he would at this moment, arrest all those who maintained that public cow-sheds should be set up for the care and protection of cows, but he would let him (Mahavir Pande) alone go. With the help of his soldiers, the Major had Mahavir Pande taken out of the cow-exhibition and escorted up to his cow-shed.

Sometime afterwards, Mahavir Pande gave up this kind of work and became a member of the class of mendicants who carry Chimtá (a pair of tongs) in their hands. He had visited almost all the parts of India. He went on foot to the four Dháms (holy places of Hindus), Gangotrí (the place of origin of the river Ganges) and Yamnotrí (the place of origin of Yamuna). He would thrust his Chimta into the ground somewhere under a tree outside any city and would take his seat there. He was an addict to Gánjá, Charas, Bhang, Opium, etc. He would attract large crowds. Food used to come

to him from his admirers and he did not have to go in search of it.

He had also been to places inhabited by Mohammedans. People there used to call him "The Faqir of infidels" and boys used to pelt stones at him. Pande Ji used to say that he saw the following couplet written on a tree in a garden :

In this world, there is no friend, and even if there is one, he is not to be found at a market place.

At last he built a cottage on the bank of the river Ganges and started living there. He gave up wandering from place to place. But here, too, people in large numbers used to come to him. Once, his nephew came to see him. He gave his nephew wheat-flour for preparing food. His nephew said "Uncle, this wheat-flour is too little." Pande Ji, however, had no more wheat-flour with him at that time. He said "Mix whatever you have got with some Ganges-sand." The nephew did so, and both ate to their fill.

Munshi Shiv Saran Lal, who later on became a reputed Vakil of the Patna High Court, used to visit Pande Ji's cottage at times. Munshi Shiv Saran Lal used to live in Sadiso Pur. He was a Satsangi of Huzur Maharaj's time. He found Pande Ji to be a true seeker and told him about Radhasoami Mat. A desire to practise Surat Shabd Yoga grew in Pande Ji's heart. He went to Allahabad and received initiation from Maharaj Saheb. His name was included in the list of Sadhus. He at once gave up all intoxicants like Ganja, Charas Bhang, etc., as if he had never any interest in them at all. One day, he firmly resolved that, from that day onward, he would not indulge in any intoxicant, no matter whether he would die or survive. Indeed, from that day he had never cast even one look at these things.

Earlier, Pande Ji used to say that he would not be able to do without intoxicants in this life. But he gave them all up the moment he received initiation from Maharaj Saheb; and no harm was done to him.

Pande Ji used to perform all kinds of Sewa in Babuji Maharaj's Satsang. He used to sweep the Satsang compound every day, without fail, at 3 P.M., be it summer or winter. He used to bring large bundles of "Karbi" (the stalk of a kind of plant used as fodder) for Babuji Maharaj's cows and take delivery of parcels from the railway station.

He had a white and flowing beard and was quite tall. His eyes were somewhat small. While walking, he would not look towards left or right, but would go ahead straight with dignified steps. Light-heartedly, he would call Congress (Indian National Congress) "Kág ras" (decoction of crow), Municipality "Mús Lapeti" (mouse-catcher), Shakespeare "Shekhú Pir" (priest of Shekhs or Mohammedans). He would call his hat "umbrella" and military shoes "horses."

Once the Satsang cashier, by mistake, did not give him his allowance for two months. In the third month, the cashier told him, "I might have forgotten to pay your monthly allowance, but you should have asked for it." Pande Ji said "I thought that payment of the allowance had been stopped. And that's why I, too, have stopped taking tea."

Once during recitation from Prem Bani at Satsang, the couplet "Muster courage and fall at the holy feet of Radha-soami Dayal. He showers His mercy every moment" came up and it was recited with great fervour and enthusiasm. Satsang over, Pande Ji 'mustered courage' and, in a trice, touched Babuji Maharaj's holy feet with his fore-head. Babuji Maharaj admonishing him, said "What tom-foolery is this? One should fall at the Holy Feet within."

Pande Ji was extremely ready-witted. One Sikh gentleman asked why, at all, one should have a Guru, admitting that the Granth Saheb contained all that one need to know. Pande Ji's reply was that just as without receiving training from another engineer, no person could become an engineer merely by reading books on engineering, so also, one cannot meet the Supreme Being so long as one does not perform

Abhyas under the guidance and instructions of a Guru. The Sikh gentleman wanted to say something more but Pande Ji cut him short, saying "Come here, I will bring for you books on engineering and you go ahead with the construction of this Samadh building." The Sikh admitted defeat and left.

Pande Ji fell ill in 1930 A. D. when Babuji Maharaj had gone to Karachi. He used to remain lying quietly on his cot in a state of withdrawal. Nobody heard him saying "Oh," in pain even for once. He passed away like a hero. His age then was 75 years.

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### Chapter 43

### MANAGER BALDEV SAHAI



He was a Vaishya by caste. At first, he was employed as a clerk in the princely state of Bharat Pur. At that time, Lala Tara Chand was the cashier of the Pipal Mandi (Agra) Satsang. He wanted to join Maharaj Saheb's Satsang in Allahabad. His attention was ultimately directed towards Lala Baldev Sahai. He called Lala Baldev Sahai from Bharat

Pur and after having entrusted to him the above act of Sewa, himself proceeded to Allahabad.

Lala Baldev Sahai used to be very jolly, friendly and jovial, and he was a devoted Parmarthi, too. His urdu handwriting was extremely good. He knew only a smattering of Hindi and English, and he used to do everything in Urdu. He did all work concerning the Pipal Mandi Satsang very efficiently. It was his responsibility to look after dress, etc. of the Samadh, maintain Bhet accounts, receive money orders, attend to matters concerning litigation in which the Satsang was involved, run the Satsang kitchen, arrange for the accommodation of Satsangis, supply cots and lanterns to them, and so on and so forth.

Lala Baldev Sahai had four sons and three or four daughters, out of whom, one son and two daughters could give accounts of their previous lives. His wife, too, was a Parmarthi of a high order.

Lala Baldev Sahai used to spend a lot of money, because of which, his wife would be hard pressed for money all the time. She would often write to Babuji Maharaj in this regard and, whenever He visited Agra, would personally submit to Him her difficulties. Babuji Maharaj would forthwith give or send her 25-50 rupees.

Lala Baldev Sahai used to look after Lala Ji Saheb's personal property, too. The shop-keepers in the markets of Agra used to know him very well. Whenever he would go out for marketing "RADHASOAMI" would be wished from either side of the road. He would be moving forward like a jovial soul giving witty replies to everybody. Such was his credit in the market that he would bring goods worth hundreds of rupees from there without making payment. Accounts were settled later on.

Lala Baldev Sahai used to take very good care of Satsangis. To offer them "Sharbat" and cold drinks and entertain them with lunch and dinner was a common practice

with him. As a result, he used to be quite often in debt. Because of having too much work at hand, he could not maintain day to day accounts and there almost always used to be a back log of several days' work in this respect. A discord started developing between him and several persons and, for this reason also, some slackness crept in the maintenance of accounts.

Lala Baldev Sahai was only too well aware of his own weaknesses. He often used to write to Babuji Maharaj of his shortcomings. Any difficulty that he experienced in his work, he would write to Babuji Maharaj without hiding anything.

Ultimately, when he was taken very ill and all hopes of his survival were given up, he used to lament and repent a lot for not having put in enough spiritual endeavour, and would beg of the Lord to pardon him. And, indeed, he did receive Lord's pardon, and how this happened described below.

When his end drew near, he was brought from the city to Soami Bagh and lodged in Huzuri Bagh No. 1, that is, Laro Bagh. Babuji Maharaj had then come to Agra on the occasion of Soamiji Maharaj's Bhandara. Moved by his helplessness and humility as well as repentance and lamentations, Babuji Maharaj was pleased to bestow on him special grace and mercy one night and also granted him pardon, and he himself came to know of and feel it. When Babuji Maharaj visited him the next day, many Satsangis also accompanied Him. At that time, Babuji Maharaj, in a voice charged with extreme grace and mercy, told Lala Baldev Sahai "Prayer was submitted to Radhasoami Dayal on your behalf last night for the bestowal of special grace and mercy on you. That prayer has been granted, and you, too, must have known about it last night. You need not worry at all now. All your guilts have been pardoned. You now apply your Surat to the Holy Feet".

Babuji Maharaj had said all this in a loud voice, Lala Baldev Sahai was unable to speak out anything at that time, though he was fully conscious. After listening to Babuji Maharaj he admitted all that Babuji Maharaj had said and, nodding his head, he said "Yes, I did come to know about it." With folded hands, he said "RADHASOAMI" to Babuji Maharaj and then breathed his last. He was the only person to whom Babuji Maharaj had granted pardon openly.

On returning to Allahabad, Babu Guru Mauj Saran, who had been with Maharaj Saheb and Babuji Maharaj all along and had seen many things, described this incident in his letter dated September 7, 1932 to Babu Tej Singh. The following account is in his own words.

R. S.

Radhasoami Satsang

Allahabad

7-9-1932

My dear Tej Singh,

Your affectionate letter of 5th reached last evening.

Master Daya Ram has been left at Agra to put all matters in order as Lala Baldev Sahai, Manager, Pipal Mandi, died in Soami Bagh on the night of 28th during the period of our stay there. Information was received on the night of 27th at about 9.30 that the pulse of Baldev Sahai was very feeble and that he was sinking. I took Dr. Baij Nath with me and went to see Baldev Sahai. He was in a state of collapse, little brandy with musk was given to him. This revived him. Next morning Babuji Maharaj went to see. This was the first time that I have heard Babuji Maharaj giving expression to Radhasoami Dayal's grace in the manner He did to Baldev Sahai.

With hearty Radhasoami,

Yours affectionately,

G. M. Saran

## Chapter 44

## CHHOTÁ BHÁÍ PATEL



Chhota Bhai Chatur Bhai was born in a Pátídár family in village “Karam-Sad” in District Káira of the Gujrat (State). His father, Chatur Bhai was a highly religious minded person.

Chhota Bhai passed the matriculation examination from Baroda. Amongst his class mates were the famous Vithal Bhai Patel, Sardar Vallabh Bhai Patel as well as several other well-known persons of India.

From his very boyhood, Chhota Bhai was particularly inclined towards matters religious. He used to associate with and perform the Sewa of Sadhus and mendicants with great ardour. After passing the matriculation examination, he cherished a strong desire to join the order of wandering mendicants. Ultimately, a certain Sadhu advised him that he would not gain by joining that order. He then gave up this idea and started practising law. He got married to Shrimati Súraj Ben when he was thirteen years old.



He started practising law in Umreth belonging to the Anand Taluq of Gujrat and soon earned great fame. He made a great name in dealing with criminal cases in particular. Vithal Bhai Palel, the well-known Speaker of the Legislative Assembly of India, was at that time practising as a pleader in Borsad. On the eve of his departure for London to pass the Bar-at-law examination, he called Chhota Bhai from Umreth and asked him (Chhota Bhai) to work in his place. In Borsad, Chhota Bhai very soon came to be known as one of its most eminent lawyers, and he attained great prosperity.

Chhota Bhai was issueless. His relations felt this very much and they wanted him to marry a second time, for which they pressed him very hard and, ultimately, his wife, Suraj Ben also approved of his marrying a second time. He, however, would not agree and argued that perhaps he had many children in his previous life, because of which, he was sad and had prayed that he should have no issue in his next life and the Lord, too, had granted his prayer; he no longer wanted to invite that calamity to him.

Chhota Bhai had a good income from his practice as a lawyer and all kinds of worldly pleasures and happiness were available to him, but even then, he always used to remain indifferent and distracted at heart. The spirit of search and enquiry for true Parmarth remained uppermost in him all the time. He used to associate with and perform the Sewa of Sadhus, wandering mendicants and Mahatmas. He would also take their Prashad and water sanctified by them. He was a regular reader of books on all extant religions. He would start going through whatever religious practices anybody would recommend or any book on religion would prescribe. Thus he performed such practices as "Neti," "Dhoti", etc., and he also used to practise Pranayam, but he found no peace at heart. On the contrary, much harm was done to him, for, once while going through some process in which the brain was involved, some nerve in the brain was

displaced as a result of which he had to suffer pain till his last breath. No method or treatment could remove this pain, which used to be felt in between the two eyes, at the root of the nose. Chhota Bhai Vakil would be always pressing that spot with his fingers. Once he brought this fact to Babuji Maharaj's notice, who said that this pain would never go.

What has been described in Sar Bachan Poetry as the characteristic of a Parmarthi truly applies to Patel Chhota Bhai's case.

A Parmarthi is he who being fed up with sensual pleasures, longs for Parmarth.

He has no affection for wealth and progeny. He does not hanker after worldly objects.

He is not a slave of his body and senses. He is out of the sway of sleep, hunger and lethargy. He feels the pangs of separation from his Beloved. He roams about in search of a true Sadh and Guru. Whenever he meets a Sadh or Faqir, he serves him and endeavours to please him.

Even if he comes across a hypocrite, he serves him as if he were a true Sadh.

He has respect and regard for recluses and ascetics. He washes their feet and partakes of their Prashad. Sat Guru Himself would come to meet such a Parmarthi.

In some religious book, Patel Chhota Bhai came across the name of Param Sant Radhasoami along with the names of other Saints, Sadhs and Mahatmas. He was already dissatisfied with all other religions and so he felt an immediate urge to get books on Radhasoami Faith and go through them. He had already some acquaintance with the greatness of Shabd and he had practised Shabd-Abhyas to some extent too, but nowhere had he been able to find the secret of Shabd given out in all details. In the practices which had been enjoined

and instructions which are given no reference was made to the relevant centres in the body or to particular regions. As a result of reading the books on Radhasoami Mat, he at least could understand that, in this religion, the secret of Shabd had been disclosed together with a detailed account of the appropriate centres and regions. Then he started on a search for the Guru. At that time, there was a Sadhu in Gujrat whose name was Param Hans Ji and who was a follower of the Radhasoami Faith. Chhota Bhai went to him and got himself initiated into the Radhasoami Faith by him. He called Param Hans Ji to him 3-4 times in Borsad and, on each occasion, Param Hans Ji used to stay with him for a few days. Satsang used to be held 3-4 times daily. Many people would attend.

Soon after getting initiated by Param Hans Ji, Chhota Bhai went to Allahabad to have Babuji Maharaj's Darshan, attend His Satsang and also receive initiation from Him directly. Babuji Maharaj's Darshan produced an immediate Parmarthi effect on him. His mother and wife also received initiation from Babuji Maharaj.

On returning to Borsad from Allahabad, he at once gave up accepting criminal cases. He would only appear in civil cases. He submitted to Babuji Maharaj that he was thinking of leaving Gujrat and staying in Allahabad permanently. Babuji Maharaj asked him how he would earn a living. Chhota Bhai's reply was that everything would be all right by mercy. Thereafter, he soon shifted to Allahabad where he lived till the end. Babuji Maharaj was pleased to give him the name of "Sarnanand" and, to his wife, that of "Charan Dasi". Both of them engaged themselves heart and soul in attending Satsang and doing acts of Sewa.

Before giving up practising as a lawyer, Chhota Bhai often used to think that he should first earn some money by doing some kind of business, so that he could then peacefully perform Bhakti and attend Satsang. Accordingly, he did

some speculation, as a result of which he incurred a loss of 10½ thousand rupees. He suffered further loss once or twice again. In this way, he had to make good a total sum of 32 thousand rupees. And so, he had to sell his house, some land and some gold ornaments. But all this, instead of shaking his love and faith, enhanced them all the more inasmuch as he realized that it would be wrong to think of making some money first and then engaging in Bhakti. On the contrary, he should apply himself to Bhakti and Sewa, remaining satisfied and contented with whatever he had with him by the Lord's grace. Accordingly, he started staying in Allahabad, somehow carrying on with the income from whatever little land which still remained with him.

At the meeting of the Central Administrative Council of the Radhasoami Satsang, Soami Bagh, Agra, held on October 22, 1920, he was elected a member of the Council by the following resolution :

“Jagan Nath Mehta Saheb proposed that inasmuch as the number of Satsangis in the state of Gujrat was very large and no person from that State was yet a member of the Council, it is proposed that Mr. Chhota Bhai Chatur Bhai Patel, who is a highly respectable lawyer (Vakil) of Borsad in the district of Kairá and who has dedicated himself to Parmarth and Satsang with great interest and devotion, be appointed a member of this Council from the State of Gujrat.

The proposal was seconded by Babu Shiv Saran Lal, Vakil, High Court, Patna, and adopted unanimously.

Shortly afterwards, the case with Dayal Bagh started. Babuji Maharaj, in His grace, entrusted Chhota Bhai with all work concerning the case. Chhota Bhai was also made one of the plaintiffs. Since it was a big case, Chhota Bhai became somewhat nervous. Babuji Maharaj graciously told him that Radhasoami Dayal Himself would accord the necessary

help and protection. This made Chhota Bhai apply to his task forthwith and he continued to do this work with great diligence and care till the end.

In connection with the case, it would be of interest to write here that one or two lawyers had submitted to Babuji Maharaj that if they agreed to and accepted the idea that the Radhasoami Trust was a Public Trust, that is, it was a Religious and Charitable Trust for the good of the general public to which Act 14 of 1920 was applicable, then, it would be easy for them to get the verdict of the court to the effect that the Dayal Bagh people (party) had no right to any property belonging to this Trust. Babuji Maharaj's reply was an emphatic "No". He said "Radhasoami Trust is not a Public Trust. Act 14 of 1920 does not apply to it. It is a private and personal trust of the Sant Sat Guru, which is outside the purview of any Act of law. It is a trust only in name, but really, it is no trust at all."

Prior to 1920 A. D., there was no law by which a Trust could be asked to submit accounts or there could be any interference in any work of a Trust. By some special Mauj of Radhasoami Dayal an Act was passed in 1920 by which the scope was created for interfering in the affairs of a public, charitable or religious trust, and, with a view to taking advantage of this Act, the Dayal Bagh people immediately started litigation. However, the result which, by Mauj, ultimately emerged, is very well known to all.

Chhota Bhai at one time became somewhat down-hearted because of Soami Bagh losing the case in the two lower courts of India. But Babuji Maharaj graciously observed that nobody could take away a thing which belonged to Radhasoami Dayal. This engendered a firm belief in Chhota Bhai that Soami Bagh would ultimately win in the Privy Council and, indeed, this is what happened. But in 1935 when the Privy Council gave its verdict in favour of Soami Bagh, Chhota Bhai was no more. He had passed away in

1933. When the news of Soami Bagh's victory came from London, all remembered Chhota Bhai.

Once it so happened that a message came to Chhota Bhai from someone of the opposite party to the effect that if Chhota Bhai would give up looking after the case, that person would be prepared to give him fifteen thousand rupees.

Babuji Maharaj was pleased to get a coat and a pantaloons made for Chhota Bhai and presented them to him so that he could wear for appearing before the court.

In 1933, Suraj Ben's nephew, Purushottam Bhai came to India from East Africa and spent a few days in Allahabad to be able to have Darshan and attend Satsang. Chhota Bhai advised Purushottam Bhai to submit to Babuji Maharaj that people from here go to such a far-off place like East Africa just for the sake of making money and they spend all their time only on this kind of work, but if, by grace, a Satsang could be established there, they might also derive some Parmarthi benefit. Babuji Maharaj, in His grace, was pleased to approve of this idea. Thereupon, Purushottam Bhai, on going back to East Africa started holding Satsang there, first in Nairobi, the capital of Kenya and, thereafter, Satsang came to be held in Kisumu, Eldoret, Mombasa, Tanganyika, Dar-es-salaam, Tabora, Kampala and other places, too.

After joining the Radhasoami Satsang, Chhota Bhai as well as Mool Ji Bhai Barot fervently prayed to Babuji Maharaj that He might be pleased to visit Gujrat and they kept on praying off and on. Babuji Maharaj accorded His approval ultimately in 1928. Arrangements for Babuji Maharaj's visit were to be the responsibility of Chhota Bhai Vakil in Ahmedabad, of Chhota Lal Narayan Ji of Jalal Pur in Baroda, and of Mool Ji Bhai Barot in Raj Pipla. In Bombay the necessary arrangements were made by a Satsangi from Márwar called Murli Dhar Sodhání (Maheshwari).

In Ahmedabad, arrangements had been made for Babuji Maharaj's stay in a bungalow belonging to Izzat-Rai, near Ellis bridge. Babuji Maharaj was pleased to stay there for eight days. Many Satsangis prayed to Babuji Maharaj that He might be pleased to pay a visit to the Gandhi Ashram on the bank of the river Sabarmati in Ahmedabad. Babuji Maharaj at first did not agree. But seeing the eagerness of Satsangis, He ultimately said "All right, then, let us go". At that time, there had been heavy rains in Ahmedabad. Babuji Maharaj started for the Sabarmati Ashram in a car. But, by Mauj, the wheels of the car got stuck in thick mud in a hole on the way. The time scheduled for Satsang had already passed. The car had to come back and Babuji Maharaj's visit to the Gandhi Ashram had to be abandoned.

✓Babu Purushottam Das Tandon once submitted to Babuji Maharaj that Gandhi Ji had expressed a desire to attend our Satsang and had told him that when he (Gandhi Ji) visited Allahabad, Tandon Ji should remind him of the matter and also take him to Satsang. Babuji Maharaj told Tandon Ji that he should not remind Gandhi Ji on his own, but, of course, if Gandhi Ji himself remembers to come, Tandon Ji should bring him. But when Gandhi Ji visited Allahabad, the idea of visiting the Satsang slipped off his mind. Thus both the chances of his meeting Babuji Maharaj were missed.✓

In Ahmedabad and Baroda, whenever Babuji Maharaj used to go out in a car to take fresh air, He would take Chhota Bhai with Him, who would sit by His side.

In 1932, Chhota Bhai started keeping indifferent health. He underwent thorough treatment. but to no avail, His weakness increased day by day. He had high fever in the month of June, 1933. His wife, Suraj Ben, then submitted to Babuji Maharaj that she would take him to Gujrat for treatment. While giving permission, Babuji Maharaj was pleased to observe, "Yes, it will take about a month". But

none understood then what Babuji Maharaj had meant while mentioning one month. To Master Daya Ram Lekh Raj Kripalani, Babuji Maharaj said "Ask Chhota Bhai now whatever you want to ask and know about the case and take from him all the relevant papers, and don't say later on that such and such question remained to be asked and such and such paper had to be taken from him". But, he, too failed to take the hint from Babuji Maharaj.

However, Chhota Bhai was taken to Gujrat and he was made to undergo extensive treatment, but all no to purpose, and, exactly after one month had passed he left his mortal coil on July 8, 1933. Babuji Maharaj was in Solan at that time, Just before breathing his last, Chhota Bhai was lying quietly with eyes closed. Some of his relations were then saying to each other that such and such matter should not be talked about before him at that time, otherwise, he would not find abode in a higher region. Chhota Bhai instantly opened his eyes and told them, "You can talk of anything you like, for that would have no effect on me. By the grace and mercy of my Guru Maharaj, I have already made whatever Parmarthi progress I was to have made in this life, and there can be no decrease in that now". During his illness, Chhota Bhai used to exclaim "Father, O Father ! Radhasoami, Radhasoami".

Purshottam Bhai left for East Africa the day after Chhota Bhai had passed away. After he had reached East Africa, a letter from him was received in Allahabad. The letter which Babu Guru Mauj Saran wrote in reply as per Babuji Maharaj's instructions is reproduced below.

R. S.

Radhasoami Satsang  
Allahabad  
25-8-1933

My dear brother,

Your affectionate letter of 2nd together with draft of Rs.10/- has been duly received. The delay in acknowledgment



is due to our not being in the station. We had gone to Agra for Soamiji Maharaj's Bhandara.

You do not know how much we feel the loss of brother Chhota Bhai. He was a true and staunch follower of R. S. Faith and he devoted the whole of his time he remained in Allahabad in the service and Sewa of Satsang and Sat Guru.

Suraj Behn is here. She too has borne the loss most courageously and it is indeed very creditable for her to have faced the ordeal with patience and resignation.

Chhota Bhai's spirit was of a high order and there is no wonder that those who remained with him in his last days, had the experience of hearing Shabd as you mention in the letter.

The amount of the cheque has been credited as advised by you, with Babuji Maharaj's approval, who has seen your letter and has wished you hearty R. S. with grace.

We are having rains here daily. How do you find the climate there these days ?

Trusting you are doing all right and with hearty Radhasoami to yourself and to your brother Gordhan Bhai,

I remain,  
Yours affectionately,  
G. M. Saran.

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## Chapter 45

MR. B. H. COOPER

His full name was Bapu Ji Hurmus Ji Cooper. He was the first Parsi to become a Satsangi. He was his father's only son. His father had 8-10 lakhs of rupees with him and had a business in Calcutta.

He was an expert in Mesmerism. On whomsoever he would cast his glance, would become senseless, and he would then come to know of anything he wanted, through that person as medium. The thought then arose in his mind that he should do some such thing as would enable him to cognize directly any matter which, till now, he could come to know of only through the medium of the subject. He felt that perhaps he lacked the necessary power and he thought how nice it would be had he been in possession of that power.

As a result of an intensive search, he came to know of Huzur Maharaj through some Satsangi. He came to Huzur Maharaj's Darbar. He gave a demonstration of mesmerism before Huzur Maharaj, who was pleased to observe that these outwardly directed activities cause the energy of Surat to descend below and they delay the Jiva's redemption. Cooper Saheb gave up mesmerism from that day.

He received initiation from Huzur Maharaj near about 1890. His father was very much displeased at this, but he would not care at all. He did go to meet his parents now and then, but once when he brought his mother with him to Allahabad and had her initiated in R. S. Faith by Maharaj Saheb, his father became very much dejected at heart feeling that his son was of no use to him any more. Thoroughly displeased, his father created a Charitable Trust to which he made over all his property. He fixed a monthly allowance of two hundred rupees only for Cooper Saheb's maintenance.

Cooper Saheb's wife wrote to him that a person who lives on grass and leaves (vegetables) has turned an animal from a human being. Cooper Saheb wrote back in reply that he had no need for the wife who, for the sake of her husband, was not prepared to make such a small sacrifice, that is, give up eating meat. There was life-long separation between the two, and they were married only in name.

Cooper Saheb served Maharaj Saheb and Bua Ji Sahebá very devoutly and sincerely. After Buaji Saheb's departure

to Her Original Abode, he started staying permanently in Allahabad. After his mother's death, he inherited fifty thousand rupees. But this entire sum as also whatever saving he could make from his monthly allowance of two hundred rupees and, indeed, his body itself were offered by him in Bhet to the Holy Feet. He used to spend very little for his own sake. He was given a life-allowance of fifteen rupees per month. He used to be provided food from the Bhandar Ghar kitchen. He gave homoeopathic medicines free of charge. He lived in a miserly fashion. He used to say that he had made a Bhet of all his money, and so, if he spent money for his own sake now, that would mean unnecessary expenditure from Satsang funds, which would be improper.

From 10-12 years prior to his passing away, he remained in a state of self-absorption and intoxication. He used to be oblivious of his body and, for months together, he would not eat or drink anything. He would neither open his eyes nor would say anything at all. Quite often he would be sitting naked on the wooden plat-form of Huzur Maharaj's commode with eyes closed. If any papers were sent to him by Babuji Maharaj's order, he would sign them. Babuji Maharaj always kept Himself informed about him and He would now and then go to give him Darshan.

Sir Feroze Sethna, who was one of the trustees of the trust created by Cooper Saheb's father, sent two Parsi gentlemen to Allahabad. They expressed to Babuji Maharaj their desire to take Cooper Saheb with them. Babuji Maharaj was pleased to observe that they could take him with them if he agreed to go on his own accord but He would not allow any use of coercion on their part. Thereafter the two parsi gentlemen said that after Cooper Saheb's death, his dead body might please be made over to them so that his last rites could be performed according to the manner prescribed for Parsis. Babuji Maharaj's reply was, "Cooper Saheb is my friend and it is my duty to see to it that his wishes are honoured. He has given it to me in writing that, after his death

his body should be cremated, and hence, nothing can be done against this wish expressed by him." As a result of this, Sir Feroze Sethna stopped sending even the monthly allowance of two hundred rupees. Babuji Maharaj did not at all care for this action on Sir Feroze Sethna's part. Cooper Saheb passed away in Allahabad in 1935 at the age of seventy.

Cooper Saheb was well versed in English and Latin. At times he would translate from ancient Latin scriptures and read out his translations before Babuji Maharaj. He had a thorough grasp of Radhasoami Mat. He could also explain it very well to others. But he would mostly keep mum. Save Babuji Maharaj, he would have nothing to do with anybody else.

He had a fair complexion and a long flowing beard. He used to dress himself in the Parsi style and have a satin cap on. He talked sparingly, and he walked and talked very slowly. At times, he would engage in contemplation during Satsang with much effort and he would then visibly sway his body, whereupon, Babuji Maharaj would warn him saying "control yourself."

Cooper Saheb used to perform Sumiran, Dhyān and Bhajan very assiduously. He would never waste his time in doing useless things and over unnecessary matters. During Maharaj Saheb's time, he rendered great service to Satsang with love and enthusiasm, and used to be regarded as a Satsangi of a high order.

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## Chapter 46

### MUNSHI BANWARI LAL

His father, Munshi Maharaj Kishore, had married twice. By his first wife, he had only one son, Har Sewak Lal. By his second wife, he had four sons and two daughters, Banwari Lal, Janki Ballabh, Brij Ballabh, Gopi Bibi, Shyama Bibi and Girdhari Lal. He was a Mathur Kayasth by caste.

Munshi Har Sewak Lal was against the Radhasoami Faith, and would always calumniate Huzur Mahara and His

Satsangis. But Huzur Maharaj, on His way, used to pass by his house, and so, he must have been getting His Darshan regularly. After Huzur Maharaj's departure to His original abode, he received initiation from Lala Ji Saheb and, thereafter, he used to attend His Satsang regularly. Once he invited Lala Ji Saheb to his place and also arranged for Satsang there.

Munshi Banwari Lal was born in 1863 A. D. at a place called Dîg in the princely state of Bharat Pur. He was an old inhabitant of Agra. From his boyhood, he received his education in Agra, and after having passed the F. A. examination, he became the Head Master of a school at a place called Gohad in the then princely state of Gwalior where he stayed from 1891 to 1908 A. D.

He was inclined towards Parmarth from his early years. As a boy, he used to sing Bhajans (hymns) taught by his mother. As he grew a little older, he developed an interest for going through books on different religions. As a result of reading the book entitled "Satyarth Prakash", he became inclined towards the Arya Samaj and started taking part in discussions with great enthusiasm. His knowledge of Persian was already good, and he further sharpened it later on. He used to teach Persian to B.A. classes. He had read all poetical compositions in Persian concerning religion. He went through the whole of Guru Nanak's 'Granth Saheb' consisting of 1500 pages. He read all the books on Christianity, the traditional Hindu religion, Arya Samaj and Dharma Samaj as well as the modern Bible, the old Testament, Gita, Bhagwat, Ramayan, the writings of Faqirs in Persian, Urdu and in all other languages, and also the poetical compositions of all Sants, Sadhs and Mahatmas, but he was not satisfied.

In Gohad, where he was the Head Master of a school, there was one Babu Ajodhya Prasad, Post Master, who was one of Huzur Maharaj's Satsangis and who had with him "Sar Updesh" and "Sar Bechan" Munshi Banwari Lal read

those books and had some discussion with Babu Ajodhya Prasad. As a result, such intense yearning surged within Munshi Banwari Lal that he forthwith took leave of absence and, coming to Agra, received initiation in Radhasoami Faith from Huzur Maharaj. His uncle was an old acquaintance of Huzur Maharaj, as a friend and a family relation. He had received his education in Agra and thus became friendly with Lala Ji Saheb.

Dr. Narayan Prasad Astháná, who later on became the Vice-Chancellor of the Agra University and Munshi Banwari Lal were students of the same class. Along with Munshi Banwari Lal, Dr. Narayan Prasad Asthana, too, received initiation from Huzur Maharaj but he had very little interest in Satsang. After Huzur Maharaj's departure from this world, he almost gave up attending Satsang. He came only once or twice to Babuji Maharaj's Satsang in Allahabad in the company of Munshi Banwari Lal.

At the time when Munshi Banwari Lal and Dr. Narayan Prasad Asthana were studying as students of the same class in Agra, they, after mutual consultation and discussion, started a night-school called the Kayasth Teaching Club, to help their relations and kith and kin in their studies. In this school, students of higher classes used to teach those belonging to lower classes. The "Teaching Club" used to meet at night in the building of the "Mufid-i-ám School". This "Mufid-i-am School" used to be located in the same building which, after some renovations, is the present "Prem Bilás" together with the Bhandar Ghar (kitchen). It was a very old institution. The eighth, ninth and tenth classes used to be held in the three corridors adjoining the present Samadh, and the lower classes in the corridors by the side of the outer courtyard, where rooms have now been built. When this school was shifted from here to Right Saheb's house, Huzur Maharaj purchased the building which housed it originally and it is now called Prem Bilas. Details concerning Prem Bilas have already been given in Chapter 6. Some letters of

Dr. Narayan Prasad Asthana together with those written in reply are reproduced below for the reader's information.

Dr. Narayan Prasad Asthana  
Advocate, High Court

23, Canning Road  
Allahabad  
22. 9. 1940

Dear brother,

I am addressing you as brother owing to our relationship of being disciples of the same Guru Darbar.

Sri Nawal Behari gave me the second volume of your Hindi book named "Jivan Charitra Babuji Maharaj".

I was greatly benefited by reading it, specially the letters of Huzur Maharaj. The life story of several Satsangis is very instructive and everyone who reads the book will find it a treasure of spiritual truths. I am much beholden to you and to Nawal Babu for drawing my attention to this book, which has revived in me the memory of old Satsang and Satsangis.

At page 369 of your book you mention that along with Munshi Banwari Lal, I had taken Updesh from Huzur Maharaj. This is quite correct, and it is also correct that owing to worldly engagements and other causes I could not maintain regular attendances at the Satsang, but I may assure you that my firm faith in the Supreme Father Radhasoami has not wavered for a single moment. Although removed from the presence of the Sat Guru and although immersed in worldly pursuits, I have kept up the remembrance and trust in the Saran Bháv of our religion.

There is slight inaccuracy in the description of the "Mufid-i-ám-School" at page 369 "Mufid-i-am School" is a very old institution and the Kayasth Teaching Club founded by Munshi Banwari Lal and myself used to be held in its building.

Shri Nawal Behari has asked me to write something about his father Munsí Avadh Behari Lal, M. A., LL. B., who

was an intimate friend of mine. So far as I know Munshi Avadh Behari Lal did not take Updesh although he was a great admirer of Huzur Maharaj and used to attend Satsang some time. Munshi Avadh Behari Lal was born in 1871 and after having passed his M. A., LL.B. examinations, he joined as a teacher in Mufid-i-am School and subsequently became its Head Master. As he had taken LL. B. degree, he joined the Agra Bar as a Vakil and was for many years Government Pleader of Agra Judgeship. He resigned the Government Pleadership and resumed his private practice. He died in 1929 of Pneumonia. He was a scholar of Urdu and Persian and was a good friend and genial companion. I often remember him when any opportunity arises, specially when I visit Agra. Being a close neighbour of Huzur Maharaj and being of the same brotherhood he treated Huzur Maharaj as Buzurg<sup>1</sup> and showed great respect. He joined the last rites of Huzur Maharaj at the burning Ghat.

I enclose herewith a cheque of 10/- on Imperial Bank of Agra, so that you may send me the first volume of your book as well as the third volume when it is printed.

Thanking you again for the kindness and courtesy shown to me and offering my deep obeisance to the Sant Sat Guru,

Yours fraternally,  
N. P. Asthana

R. S.

Soami Bagh,  
Agra.

October 3, 1949

My dear respected brother,

Your kind letter of the 22nd September. The book I sent was intended as a present to you. But having regard to your wishes in recognition of our spiritual relationship, I have accepted the cheque of Rs. 10/-. I am sending herewith

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<sup>1</sup> elderly, respectable person.



the first volume of Jivan Charitra and "Notes of Discourses delivered by Babuji Maharaj in English to an American barrister who adopted our sublime Faith some 35 years ago. I trust you will find it of interest.

I have taken note of the inaccuracy at page 369 and shall remedy it in the next edition.

It is gratifying to learn that your faith in the Supreme Father Radhasoami Dayal has not wavered for a single moment. Faith and hope are the two pivots of our religion. Kindly see Babuji Maharaj's letter at page 280 of Volume I in this connection.

There is no idea at present of bringing out a third volume of the Jivan Charitra. If one comes to be written, a copy will be sent to you.

Your appreciation of my efforts in bringing out the Jivan Charitra is very encouraging. In the first volume you will find matters connected with our religion chronicled faithfully and as an elder Satsangi brother of Huzur Maharaj's time, you will appreciate that in presenting the principles of the faith, "truth" and not "compromise" has been kept in view.

With hearty Radhasoami and respects,

Yours fraternally,  
S. D. Maheshwari

Dear brother,

Allahabad  
13-10-1949

I am in receipt of your kind letter dated 3rd instant together with the books sent through Shri Hari Har Prasad Asthana, a Satsangi. I have read the books with great interest, and have received inspiration from them.

I thank you again.      Your fraternally  
N. P. Asthana

Allahabad  
21. 10. 1949

Dear brother,

I was greatly grieved to learn from the papers that the Sant Sat Guru Babuji Maharaj left His mortal frame and ascended to Sat Lok on Monday, the 17th instant. How I wished I could have been there to join the funeral ceremonies and have the last Darshan but it was not to be. I am so unfortunate that I could not see Him while at Soami Bagh, although I had His Darshan at Allahabad. When I come to Agra in November next I will make it a point to visit the Soami Bagh and meet you all, specially my old friend Shri Kailash Chandra Mittal.

With profound sympathies to you all in the sad bereavement and sorrowful condolences to the family,

I remain,  
Yours fraternally,  
N. P. Asthana

Allahabad  
11.5.1950

My dear brother,

I am duly in receipt of the 3rd Part of Babuji Maharaj's Jivan Charitra. I shall be greatly benefited by reading it.

Thanks.

Yours sincerely,  
N. P. Asthana

The name of Munshi Avadh Behari Lal has been mentioned in the above letters. It seems desirable to write something about him. The Benares Court had appointed him Commissioner to record in Agra the statements of witnesses on oath in connection with the case between Soami Bagh and Dayal Bagh which was going on in that Court. Accordingly, from June 13 to June 19, 1926 A. D., he recorded the statement of Lala Ji Saheb, Huzur Maharaj's son, in the

presence of the lawyers representing Soami Bagh and Dayal Bagh. Likewise, he recorded the statement of Rai Bahadur Sudarshan Singh Seth (Soamiji Maharaj's nephew) from June 28 to July 10, 1926 A. D. Besides, he also recorded the statements of witnesses for Dayal Bagh.

Babu Nawal Behari is the son of Munshi Avadh Behari Lal and the son-in-law of Munshi Janki Ballabh. He stays in "Prem Bilas" in Pipal Mandi. Dr. Narayan Prasad Asthana has written in his letter that Munshi Avadh Behari Lal had not received initiation in the Radhasoami Faith. Babu Nawal Behari, however, says that he did receive initiation.

If Munshi Banwari Lal had any goal in life and if he at all aspired for anything, it was Parmarth. That is why he neither sought nor got, not even ever thought of getting a good job, though his intellectual attainments were quite high. He remained mostly a teacher in a private school.

Munshi Banwari Lal got very little opportunity of attending Maharaj Saheb's Satsang, the reason being that during those days he was employed as the Head Master of a School in the princely state of Gwalior. It was a far-off place and, then, he had a very modest income. For this reason, he could not attend Satsang as often as he would like to do. Besides, Maharaj Saheb departed to His Original Abode rather too soon. Munshi Banwari Lal used to be very sad at heart on this account.

And so, when Babuji Maharaj, in His grace, started holding Satsang, Munshi Banwari Lal came to Allahabad in 1909 with his whole family, thinking that he would now no longer remain away from the Sant Sat Guru. And this is what happened. He got a job in the Kayasth Pathshala. And whenever Babuji Maharaj visited any place outside Allahabad, he accompanied Him.

It is said that Munshi Banwari Lal used to experience some difficulty in Parmarthi pursuits because of his wife's

being somewhat averse to Parmarth. He devised a method to meet this difficulty. He sent Master Girdhari Lal for posting a letter with such ostentation that it attracted his wife's notice and she asked to whom the letter was being sent. On her insisting to know, Master Gir Dhari Lal calmly said, "The elder brother (Munshi Banwari Lal) is sending his letter of resignation. He will turn a mendicant, as you torment him too much." This terribly frightened her and from that day on, she would not interfere at all in Munshi Banwari Lal's Parmarthi activities.

He suffered from tuberculosis for quite a few years before his death. He knew that the disease was then incurable. His elder son, Raghu Nandan Lal Mathur, who was employed at Mount Abu wanted him to stay there so that he could have all kinds of ease and comfort and would also be benefited as far as his disease was concerned. But he did not agree to remaining away from Satsang. His argument was that he might live for another 2-4 years if he went to a hill station but that would have no value compared with the benefit he would derive from being able to spend even a little more time in the company of the Sant Sat Guru. He had full faith in and love for Babuji Maharaj from the very beginning. He used to take notes of Babuji Maharaj's discourses. He used to say that what he had not been able to understand of the inner secrets previously, have been revealed to him now.

Once Maiyan Ji Saheba (Babuji Maharaj's consort), Santo Babu and others visited Mount Abu and they then stayed as the guests of Munshi Banwari Lal's elder son.

In spite of a modest income, Munshi Banwari Lal was never tight-fisted. The reason was that he firmly adhered to his principles. He always used to have with him more money than was necessary and so there was no question of his borrowing from others. No one knew the source of his plenty. He used to spend gladly and liberally on Parmarth and, in the eyes of his relations and kith and kin, he was also

respectable and quite high up. His humility was unbounded. All the same, he had never any occasion to bow his head before anyone.

He had in his possession rare writings of Faqirs which he used to study all along and some of which he used to remember. Accordingly, Babuji Maharaj, while delivering discourses, used to enquire of him references to Persian couplets. He himself would often recite Persian "Ghazals" and couplets before Babuji Maharaj. He had a profound knowledge of matters religious. He would not quarrel with or contradict anybody, but if he was asked anything concerning Parmarth, he would provide the right answer. One habit which was characteristic of him was that if he would find any weakness or short-coming in someone who loved and respected him, he would immediately pull him up. If that person, because of his ignorance, obstinacy, or partiality, would try to prove that what he had said was right, Munshi Banwari Lal would at once tell him that it was this kind of attitude which was at the root of his failure to recognize the truth. What Munshi Banwari Lal used to say was that if a person could not give up some evil, he should at least know and admit that it is an evil. If this is not done, where, at all, will there be any scope for his mending and correction ?

He always used to keep with him some articles which often came into use. He himself would not smoke, but he would keep a match-box in his pocket. A pencil, some paper and a few small coins were sure to be found with him and, in fact, for some time prior to his death, he started keeping in his pockets 25-30 rupees so that, after his death, nobody would have to worry about his funeral expenses.

Though a tuberculosis patient, he attended Satsang all along till his end in 1932.

Munshi Banwari Lal's brother, Babu Janki Ballabh, joined Satsang from his very boyhood. After 1910, he, too, started staying in Allahabad. Babuji Maharaj secured for

him a job in the office of the Accountant General. Ultimately, he was struck down by paralysis, which had a life-long effect on him.

Munshi Janki Ballabh had received initiation from Huzur Maharaj. He was at that time a post master in Gwalior. Once it so happened that the daughter-in-law of the Post Master General of Gwalior fell seriously ill. The physicians gave up all hopes. Many people were called who could invoke charms but they too failed and left. Munshi Janki Ballabh also came. He thought that since RADHASOAMI Nam had great force behind it, he might as well try it. Accordingly, he took a cupful of water and, after uttering RADHASOAMI Nam and passing a pen-knife and things of that kind above the water just to convince people, of the charm, he sprinkled the water on the patient's face and then made her drink it. She at once opened her eyes and sat up, and became all right by and by.

Munshi Janki Ballabh described the incident before Huzur Maharaj who admonished him saying, "Take care ! Never do such a thing in future. This Nam must never be used for such purposes."

Munshi Janki Ballabh was a very sincere and simple minded person, but he used to be very out-spoken. On one hand he would not be cowed down by any person howsoever high, and, on the other hand, he would not shirk to behave respectfully with any person howsoever low. He would only acknowledge the greatness of the Supreme Being Radhasoami Dayal. He had an unflinching faith in RADHASOAMI Nam. He would not care at all for his caste-fellows and, in spite of his having many children, he had broken off all relations with them. He would depend only on Mauj.

His younger brother, Doctor Brij Ballabh was first a Civil Sub-Assistant Surgeon, then a Civil Assistant Surgeon and, for some time, a Civil Surgeon. Due to a stroke of paralysis at the age of 52-53, he took leave and came to Allaha-

bad where he breathed his last after a stay of two years. He was issue-less and never worried on that account.

**Dr. BRIJ BALLABH**



During Buaji Saheba's time, he was posted in Benares. He rendered great Sewa to Bua Ji Saheba during Her illness. Thereafter, too, he continued to stay in Benares for quite a few years. His place of residence and hospital were close to the Satsang building. Whenever Babuji Maharaj visited Benares, he would do acts of Sewa for Him with great love and enthusiasm and, each time Babuji Maharaj was in Benares, he would at least once invite Him and all Satsangis to his house and entertain them with lunch or dinner. He passed away in 1928 A. D.

When Doctor Brij Ballabh was posted in Fatehpur, and Babuji Maharaj would pass through Fatehpur on His way to Agra and back, he and Vakil Durga Prasad would bring food for Him at the station, each once, that is, one on the forward journey and the other on the return.

When Doctor Brij Ballabh was in Benares, he took Chhutan Babu there with Babuji Maharaj's permission and

had his tonsils operated there, after which, Chhuttan Babu used to keep very good health.

When he was posted in Sultan Pur, he once invited Babuji Maharaj there at a time when mangoes, lichis and sweet melons grew in abundance. Accordingly Babuji Maharaj, Maiyan Ji Saheba (His consort), all members of Babuji Maharaj's family and a few Satsangis went to Sultanpur and stayed there for 7-10 days.

The youngest brother of Munshi Banwari Lal, Master Girdhari Lal, was a member of the Central Administrative Council as well as Manager, Radhasoami Satsang, Soami Bagh, Agra. He passed away on January 17, 1960.

Maharaj Saheb gave Munshi Banwari Lal, Doctor Brij Ballabh and Master Gir Dhari Lal the names "Dayal Adhar" "Saheb Adhar" and "Huzur Adhar", respectively.

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## Chapter 47

### BABU TULSI RAM JI

He was a Maheshwari Vaishya by caste and was an old resident of the locality called Khatola Pol in the city of Ajmer. Sometime prior to 1900 A. D. he had some discussion on Radhasoami Faith with some Satsangis of Ajmer and he received initiation in the Faith from Lala Ji Saheb in Pipal Mandi, Agra. Later on, however, on coming to know that the Sant Sat Guru, Maharaj Saheb, was in Allahabad, he felt a strong desire and impulse to go to Allahabad as soon as possible and have Maharaj Saheb's Darshan and receive initiation from Him. However, he was soon down with stomach trouble and started having loose motions. When his condition became rather serious, he told his family-members that he might perhaps not survive, and he fervently requested them to take him to Allahabad and enable him to have Maharaj Saheb's Darshan. But to stand the strain of such a long journey and to scrape the money to meet travel expenses



presented a practical difficulty. However, by mercy, the money was somehow procured and, fortunately, about 15-20 other Satsangis had decided to go to Allahabad at that very time, and so, persons too were available who could escort him. When Babu Tulsi Ram Ji was about to leave for Allahabad, his old mother-in-law requested him to take her with him so that she could have a dip in the holy water of the Ganges, an opportunity for which had so nicely come her way. And so, she, too, started in his company to have a bath in the Ganges.

In Allahabad, the whole band of these people was lodged in a house close to the venue of Satsang. When all others were about to go to Satsang, they told the old lady "You now sit here, we are going to have Guru Maharaj's Darshan and attend Satsang. We shall take you for ablution in the Ganges when we are free." But Tulsi Ram Ji's old mother-in-law said, "How can I sit here all alone? Better, you take me, too, to Satsang." And so, she also went to Satsang with the others.

Such was the mercy which Maharaj Saheb bestowed on her that as soon as she went to Satsang, she identified herself with it and forgot all about a dip in the Ganga. She received initiation along with a few others. One day Anand Pyari all of a sudden took off her veil exposing her head and face, and playfully submitted to Maharaj Saheb that He might have a look at her. Seeing her, Maharaj Saheb burst into a peal of laughter. And, indeed, this was an opportunity for Maharaj Saheb's particular attention and His special grace and mercy being directed towards her.

When all her companions were free, they said that they should now take her to the Ganges for ablution. But she refused to go. They thought that though she was refusing them, yet, when back in Ajmer, she would again be seized with the obsession of having a dip in the Ganges and would then repent that though she had been to Allahabad, she denied herself ablution in the Ganges; it would be difficult,

then, to bring her again from Ajmer to Allahabad. Hence, they persuaded her a lot to take a bath in the Ganges but she would not agree. Then they told her, "All right, we are going for an outing on the bank of the Ganges. You might as well come with us for a stroll. How will you sit here all alone?" On reaching the bank of the Ganges, her companions again pleaded with her to take a dip in the Ganges, not with the idea that its waters were holy, but thinking that it was just ordinary water, and that would do her no harm. But even then, she would not take a bath in the Ganges. Her companions then took a boat for a pleasure cruise on the Ganges. As if playfully and out of fun, they thrust their hands into the water from the boat, took handfuls of water from the river and also drank it, but the old lady would not emulate their example, she even would not touch the water, saying it was very foul and filthy. All were amazed at her attitude and conduct.

As against the above, the wife of an old Satsangi wanted to have a dip in the Ganges and she told her husband, "Tie the skirt of your dress with mine and bathe with me, and also give in charity to the priests here". Her husband replied, "You have your ablution and give in charity anything you want. I give you the permission but I myself will not take bath." At this his wife kicked up such a hell of row and raised such a tumult that hundreds of people soon collected at the Ghat (bathing place) to enjoy the fun and, eventually, that person, crestfallen and helpless, had to take bath in the Ganges with his wife and do whatever else she commanded him to do.

Babu Tulsi Ram Ji started visiting Allahabad off and on to attend Satsang. He had gone on official duty to Jodhpur where he held the post of the head clerk in the Jodhpur Bikaner Railway Audit Office. There were many Satsangis in Jodhpur at that time. Whenever Babu Tulsi Ram Ji visited Allahabad, he would take with him copies of the notes of Maharaj Saheb's discourses taken down by Satsangis and he would read out from those copies before Satsangis in

Jodhpur. For this reason, the Satsangis of Jodhpur used to hold him in high esteem and, though he was quite young then, they used to call him "Bábúji" (grand old man).

Below is reproduced a letter which Maharaj Saheb wrote in reply to a particular letter of Babu Tulsi Ram Ji.

Radhasoami Satsang

Allahabad, 11.7.1905

My dear B. Tulsi Ram,

Your letter with its enclosures to hand. The amount of Rs. 15/- sent by you has also been received. Your prayer is a very laudable one. Lay it internally at the Holy Feet of the Supreme Father & He will grant it when He deems it proper.

With R.S. to you all I am

Yours truly  
Borahen Satsang Uthman

R. S.

Radhasoami Satsang

Allahabad

11. 7. 1905

My dear B. Tulsi Ram,

Your letter with its enclosures to hand. The amount of Rs. 15/- sent by you has also been received. Your prayer is a very laudable one. Lay it internally at the Holy Feet of

the Supreme Father and He will grant it when He deems it proper.

With Radhasoami to you all,

I am

Yours sincerely,

Brahm Sankar Misra

Had Babu Tulsi Ram Ji continued to stay in Jodhpur, he would have received many a promotion in his service career. But things took such an odd turn six months prior to Maharaj Saheb's departure to His original abode that he had to relinquish his post and, leaving Jodhpur, had to go to his native city Ajmer where he managed to get a job in the Railway Audit Office but there was no question of his getting the same post and pay as in Jodhpur nor were his chances of promotion so bright. He was very much disheartened by this turn of events, but its underlying purpose became clear to him years after.

After Maharaj Saheb's departure from this world, all the Satsangis of Jodhpur went to Babu Kamta Prasad alias Sarkar Saheb and, later on, to Babu Anand Swarup alias Saheb Ji Maharaj in Dayal Bagh. Not even one Satsangi of Jodhpur adopted Babuji Maharaj's Saran. Had Babu Tulsi Ram Ji remained in Jodhpur, he, too, would have perhaps chosen the wrong path along with the others. He thanked the special mercy of Maharaj Saheb a million times which had saved him from drowning. He was no doubt deprived of worldly wealth but the priceless treasure of Parmarth was his, and he could also take shelter under the holy feet of Babuji Maharaj.

When Maharaj Saheb visited Sind in 1906, the Satsangis of Jodhpur had prayed to Him that as He passed through Jodhpur, both while going to Sind and coming back, He might be pleased to halt there each time. The Satsangis of Jodhpur had actually made extensive preparations in the hope that their prayer would be granted. They had, in fact, got a

beautiful throne made for Maharaj Saheb. But Mauj was otherwise, and all those preparations ended in no use.

Shortly after the foundation of Dayal Bagh had been laid, the Satsangis of Jodhpur invited Babu Anand Swarup alias Sahebji Maharaj there and the preparations which they had made for Maharaj Saheb's visit and the things which were meant for His use, came to be utilised in entertaining Sahebji Maharaj. They extended an invitation to Babu Tulsi Ram Ji, too, on that occasion. He went to Jodhpur in response to their invitation, partly with a view to enjoying the fun and partly with the idea that he might use this opportunity to meet his old acquaintances in Jodhpur where he had stayed for such a long time.

One day Halwá Prasad was distributed in Jodhpur Satsang. When Satsang was over, the guru of Dayal Bagh, Sahebji Maharaj, instead of distributing Halwa Prasad in packets, scattered it all over the place, as a result of which the floor and the covers on it were all spoiled and no one could get the Prasad as it should have been received, rather, it came to be thrown at the feet of most people. Babu Tulsi Ramji felt hurt at this, "Reories" are, of course, scattered in Satsang, but not Halwa. He also saw and heard a few more things which for propriety's sake, should not be mentioned. He came back and never, thereafter, had either anything to do with any Satsangi of Dayal Bagh or visited Dayal Bagh even for once.

In Ajmer, there was one, Ganeshánand, who was a Satsangi of Maharaj Saheb's time. He was the Mahant (religious head) of a certain sect of Sadhus. In a particular year when Maharaj Saheb was in Allahabad, he came out with his procession on the occasion of the Kumbh Mela (fair). He was riding an elephant and Sadhus, who were his disciples, were going on foot with the procession along with him, carrying flags, symbols of the sect, drums, etc. When the

procession reached a central place, he suddenly felt pain in his kidney and the pain was so acute and severe that he became senseless. The elephant was halted and he, after getting down, went straight to Maharaj Saheb in Atar-Suiya, crawling on all fours. By mercy, the pain was gone. He then gave up the Mahantship of the Sadhus and started attending Satsang. He was an expert Vaid and Hakim (physician practising Hindu and Unani systems of medicine respectively). The king of Nepal once wanted to appoint an eminent Vaidya for his state. Maharaj Saheb thought of sending Ganeshánand but the latter would not go. After a few days, he went to Ajmer. He set up a dispensary and hospital there. He achieved conspicuous success in this work and people started calling him Swami Ganeshanand.

He also started a school in Ajmer for teaching Ayurved (the Hindu system of medicine) and, after giving training to many people, he made them qualified Vaidas. Babu Tulsi Ram Ji, too, learned Ayurved from him and, after passing the examination on the subject in 1919, he received the degree of "Ayurved Vishárad" (expert in Ayurved) from the "Nikhil Bharat-varshiya Ayur-ved Vidya Pith, Prayag." (the All-India Institute of Ayurved, Allahabad).

During summer is 1917, plague broke out in an epidemic form in Ajmer and hundreds of people used to perish every day. Babu Tulsi Ramji rendered great service during this plague epidemic. Relying on the Lord's NAME he used to fearlessly take his seat by the side of the patient, give him medicine and also nurse him, while other persons could not muster the courage of going near the patient and would throw the medicine at him from a distance. 70 per cent of the patients who came under his treatment were cured.

Babu Tulsi Ramji used to set apart the salary of one month, out of the twelve months of the year, to be spent on Parmarth. Being an employee of a railway office, he, of

course, used to get a pass for free railway travel. He used to avail of the facility twice a year for going to Allahabad and Agra on Bhandara occasions.

Whenever he visited Allahabad, Babuji Maharaj would invariably take from him some Sewa in the form of some kind of medical treatment and he, on his part, would prepare some Ayurvedic medicine or the other. Babuji Maharaj used to take his medicines Himself, and once or twice He very graciously took medicine prescribed by him by letter, that is, every two or three days Babuji Maharaj would write to him in Ajmer describing His condition and he would write back from Ajmer, prescribing medicine, suggesting diet, and so on. Those were the early years of Babuji Maharaj's regime, when He used to write all letters Himself. In this way, about fifty letters written in Babuji Maharaj's own hand-writing in Hindi came to be accumulated with him but, unfortunately, when he left Ajmer for good to settle down permanently in Allahabad, all those letters were lost along with several other things. The English translation of some of the letters, which could be traced, is given below.

(1)

R. S.

Radhasoami Satsang

Allahabad

28-4-1924

Babu Tulsi Ramji,

Radhasoami with folded hands to all of you. Your letter of 18-4-24, addressed to Babu Guru Mauj Saran Ji was duly received. Having perused it, His Gracious Benevolence Babuji Maharaj was pleased to observe that pain and pleasure are the concomitants of life in this world. But he who is not upset by pain, nor feels delighted with pleasure, is the beloved of the Supreme

Father. Therefore, He should always be remembered. He is always with His devotees. If you all perform Sumiran of the Holy Name of the Supreme Father methodically, He will surely shower His grace upon you as He is always doing.

His Grace Babuji Maharaj will visit Agra on the occasion of the annual Bhandara of Param Purush Puran Dhani Soamiji Maharaj. But He will not stay there more than 15 days. It is very inconvenient to stay there. Also there are many important engagements here.

With hearty Radhasoami to all of you with folded hands.

Your servant,

Guru Deo Das

I was sorry to learn about your trouble. Radhasoami Dayal will certainly grant you ease and facility.

Yours servant,

Guru Mauj Saran.

“The afflicted are dear to the Lord, and are the recipients of His special grace. They are nearer to the Lord than those who are in affluent circumstances and are free from cares.”

Madhav Prasad Sinha



(2)

Ro

Allahabad

12/6/29

My Dear Sant Das

Your letter to hand.

We are very anxious about  
 your father's illness. Please let  
 us know how he is doing now.  
 We hope with the grace  
 of Radhasoami Dayal he  
 is progressing & will <sup>soon</sup> come  
 round.

With hearty R. S.

to you all, specially to your  
 father

Yours sincerely,  
Madhav Prasad

R. S.

Allahabad

12-6-1929

My dear Sant Das,

Your letter to hand. We are anxious about your  
 father's illness. Please let us know how he is doing now.  
 We hope with the grace of Radhasoami Dayal he is  
 progressing and will soon come round.

With hearty R. S. to you all, specially to your father,

Yours sincerely,  
 Madhav Prasad

( 3 )

Radhasoami Sahai

Radhasoami,

Allahabad City

18-6-1929

I am sorry to learn from your letters about the continuing serious trouble of your father. Prayer has been offered at the holy feet of the Supreme Father that He, in His grace and mercy, may soon grant him ease and facility. Wish him Radhasoami on my behalf and keep me informed about his condition from day to day.

Radhasoami to all of you.

Madhav Prasad

Sant Das

House of Lala Tulsi Ram

Khatola Pol, Ajmer,

( 4 )

Radhasoami Sahai

Allahabad City

20-7-1929

Radhasoami,

Your letter. Its contents have been noted. I am a bit worried to learn that though Tulsi Ram Ji's condition became better some time back, he has been again having fever. It seems there is still some internal trouble. It is a matter of very special mercy that Rai Bahadur Nand Lal Ji is treating him with great care and sympathy. It is hoped that the internal trouble, which is still persisting, will disappear as a result of this treatment which should be continued with reliance on the Lord's grace and mercy. You must be going through a lot of strain and trouble because of expenses. If you need

anything, do not hesitate to write to me. I shall arrange to do the needful from here.

Radhasoami

Madhavprasad

Sant Das,  
House of Lala Tulsi Ram,  
Khatola Pol,  
Ajmer.

( 5 )

Radhasoami Sahai

Allahabad City  
14-4-1931

Radhasoami,

Your letter to hand. Its contents have been noted. I am sorry to learn about the condition of your eldest son's wife. You should continue her treatment as well as yours, relying upon the grace and mercy of Radhasoami Dayal. I hope that, by mercy, she will come round by May 8, 1931 and Sant Das will be able to come and join Satsang.

Radhasoami,

Madhavprasad

Babu Tulsi Ram Vaid,  
Khatola Pol,  
Ajmer.

( 6 )

Radhasoami Sahai

Allahabad City  
3-9-1931

Bhai Saheb,

Radhasoami. Your money order for five rupees on account of Bhet has been received and credited to Satsang account.

Radhasoami

Guru Mauj Saran  
Secretary

Babuji Maharaj has wished you all hearty Radhasoami with blessings for the new born. We are all very much pleased to learn that brother Sant Das has become father of a son and you a grandfather with grace. Accept our hearty congratulations and Radhasoami.

G. M. Saran

Hearty congratulations with Radhasoami from  
Atma Ram,

( 7 )

Radhasoami Sahai

Allahabad

March 4, 1932

Radhasoami

Your post card was duly received but it has not been replied to so far. You are now being told that you should not care for either your father or Rai Bahadur Nand Lal or, for that matter, anybody else, but be firm in your determination and faith, rely on Radhasoami Dayal and adopt His strength. No one can then do anything to you. People may denounce you and try to dissuade you at first but, afterwards, they will themselves keep quiet. But no one can help you if you yourself waver and show signs of immaturity. No one can do anything to a person having a firm determination. It is hoped that, by grace, your wife is now doing well.

Radhasoami

Madhavprasad.

(8)

Radhasoami Sahai

Radhasoami

April 8, 1932

Your two letters. The first brought the news of Soami Saran's serious illness and soon, thereafter, the second letter came from which I learnt about his sad

demise. I was very sorry to know that he was quite young and had been married only recently. Convey my condolences to Narayani Bai and tell her that such was Radhasoami Dayal's Mauj. She should conform to Mauj with patience and, directing her attention every now and then towards the Holy Feet internally, she should try to get help and comfort from there. She will attain tranquillity thereby and will not be too much overpowered by grief and sorrow.

*Sant Das may come here after his examinations are over.* If I need anything else, I shall write to you. You have not written anything about your own health. It seems that the little trouble that you still suffer from is fast disappearing.

Radhasoami

Madhavprasad

Babu Tulsi Ram Ji's eldest son, Sant Das, appeared at the High School examination in 1928. Thereafter, during his summer vacation, Babu Tulsi Ram Ji sent him with Babuji Maharaj's permission to Allahabad to have Darshan and attend Satsang for two months. And from that time on, he used to send his son to Allahabad every year during the summer vacation. But in 1932, after his son's B. Sc. examination was over, Babu Tulsi Ram Ji flatly refused to send him to Allahabad, apprehending that if he went to Allahabad this time, he would never return and the family's expectations on him would be frustrated. By Mauj, during those very days some correspondence on a certain matter between Allahabad and Ajmer started, and it continued for two months. Since Babu Tulsi Ramji's idea was not to send his eldest son to Allahabad, there was no question of his seeking Babuji Maharaj's permission in this regard, and so, he had written just by way of information that Sant Das's examination was over. But, by Mauj, in Babuji Maharaj's letter it had been stated that Sant Das could come to Allahabad after his

examination was over. And so, what was there to prevent ? Regardless of the displeasure and opposition by all, he left Ajmer for good the very next day of the receipt of Babuji Maharaj's letter, that is, on April 14, 1932, and presented himself at the holy feet of Babuji Maharaj in Allahabad on April 16, 1932. He halted in Agra for a few hours on his way and went to Soami Bagh to pay his obeisance at the Holy Samadh of Soamiji Maharaj. Bhai Saheb Sudarshan Singh Seth invited him to lunch. He made this author sit by his side in his kitchen and take food with him. The food was very simple and the only items were hand-made bread, Dal of gram, a vegetable preparation of pumpkin and a condiment. The food, however, tasted like ambrosia.

Shortly afterwards, all the members of the family shifted to Allahabad and all were very happy. The house at Ajmer had to become desolate, and it did become desolate. When a thing has to happen, it just does happen. In Allahabad, Satsang had no houses of its own then. Some houses had been rented for the stay of out-station Satsangis. Under Babuji Maharaj's orders, Babu Tulsi Ram Ji used to be given eight rupees per month from Satsang funds under the head "house rent". When Babuji Maharaj permanently shifted from Allahabad to Agra in November, 1937, payment of this sum of eight rupees per month was discontinued.

Whenever you proceed earnestly on the path of Guru, they feel alarmed and come forward to stop you. (3)

They make all sorts of caustic remarks to create confusion and misapprehension in your mind. (4)

Your good or harm is none of their concern ; they only cling to their own selfish ends. (6)

You, too, are sagacious and dear to Guru. Mingle with them but keep your attention steadfast in the Holy Feet of Guru. (7)

They too would be benefited in this way. And at the same time your Bhakti (devotion) would suffer no set-back. (8)

Radhasoami enjoins upon you that you should engage in Bhakti again and again. (12)

Take all possible care that Bhakti (devotion) receives no set-back on any account, otherwise you shall have to repent much. (13)

(Sar Bachan Poetry I, XII/3)

During the summer vacations when Babu Tulsi Ram Ji's son used to be in Allahabad, he was not charged for the food supplied to him from the Bhandar Ghar kitchen. In 1928, a day or two prior to his return from Allahabad on the occasion of his first visit to the Allahabad Satsang, he gave some money to Babu Guru Mauj Saran who accepted that money and credited it to the Satsang accounts under the head "Kitchen". The next day, when the accounts were presented before Babuji Maharaj, He must have told something to Babu Guru Mauj Saran, who sent for Babu Tulsi Ram Ji's son and returned the money to him, saying "Babuji Maharaj has been pleased to observe that you are virtually a member of His family, and so, how can any money be taken from you ?"

On one occasion, Babu Tulsi Ram Ji came to Allahabad at a time when Babuji Maharaj was in a weak state of health. He would neither grace the Satsang by His presence nor could Satsangis come near Him. The order was that they should offer their Bhet and have Darshan from a distance and leave. And so, when Babu Tulsi Ramji went to meet Babuji Maharaj, he, too, was stopped and told that he should have Darshan from a distance and go back. At this, Babuji Maharaj graciously said "Let him come, he is a Vaid (physician)". And so, he went near Babuji Maharaj, felt His pulse and examined His abdomen, lungs, etc. Babuji Maharaj then asked "I hope you have examined everything and nothing has been left out. If you think anything yet remains to be

examined, let me know and I shall let you have a look". At this Babu Tulsi Ramji said "Maharaj, I would like to feel the pulse near Your ankle". A Vaid would feel the pulse at three places of the body, first, near the ears, second, near the wrists, and third, near the ankles. Babu Tulsi Ram Ji thought that Babuji Maharaj Himself was throwing a hint at him to touch His holy feet, and there was no knowing when again such an opportunity would come to him, and so, now is the time when he should at least once in his life-time touch Babuji Maharaj's holy feet. Accordingly, he went on examining the pulse at Babuji Maharaj's ankles for a long time. By mercy, Babuji Maharaj's health started improving as a result of his treatment, and He began to come to Satsang before Babu Tulsi Ram Ji's return to Ajmer from Allahabad.

As long as Babu Tulsi Ram Ji used to stay in Allahabad, he would devote all his time to making copies of Babuji Maharaj's discourses from notes taken down by other Satsangis, and he used to read out from those copies to Satsangis in Ajmer.

In Ajmer, Babu Tulsi Ram Ji used to go to Maharshi Gurv Dev Das Ji's house situated in the locality called Sarāfā Pol to learn Sanskrit from him. Later on, when the teacher and the taught both joined Satsang, their old relationship and mutual affection became yet stronger. Maharshi Ji used to be particularly kind to Babu Tulsi Ramji and the members of his family. He would accord Babu Tulsi Ramji help in Parmarth, teach him the ways of Bhakti and pray to Babuji Maharaj to bestow on him His mercy. Babu Tulsi Ram Ji too, used to be more respectful towards him than to his own father. Maharshiji never used to call him by his full name but would address him by the pet name "Tulsiyá".

Maharshiji used to wear shoes indigenously made in Ajmer. Babu Tulsi Ram Ji often used to send him such shoes by parcel post. Once, Babu Tulsi Ram Ji put a letter in the parcel containing shoes. Maharshiji chidingly wrote to Babu Tulsi Ramji, stating that it was improper to



put in the parcel of the shoes the letter which contained RADHASOAMI Nam. The letter should have been sent in a separate envelope. Once Maharshi Guru Dev Das Ji went to Ajmer from Allahabad on some purpose and he had to stay in Ajmer for a few days. He had a friend called Harish Chandra Ji who was a Vaid. He was not a Satsangi. So, while Maharshiji stayed with him, he used to get his food and even drinking water from Babu Tulsi Ram Ji's place. Several years afterwards, Vaid Harish Chandra Ji's son, Vaid Jagannath Ji, became a Satsangi.

Once Babuji Maharaj was taking some medicine prescribed by Babu Tulsi Ram Ji. The medicine, to be effective, required that no sour thing should be taken. Babuji Maharaj, on the other hand, always used to be fond of sour pepper and pickles. In those days, Chhutan Babu and Santo Babu used to take food with Babuji Maharaj from one and the same plate. Babu Tulsi Ram Ji wrote a private and confidential letter to Babu Guru Mauj Saran requesting him that Chhutan Babu and Santo Babu be asked in confidence that they should submit to Babuji Maharaj that they would not have any sour things like pickles, etc. In that case, these things would not come to be placed on the plate. By chance, that letter of Babu Tulsi Ram Ji somehow reached Babuji Maharaj's hands and He read its contents.

Some time after, Babu Tulsi Ram Ji visited Agra on the occasion of Soamiji Maharaj's annual Bhandara. One evening, Babuji Maharaj, while going out on Bhai Saheb Sudarshan Singh Seth's horse drawn carriage for taking some fresh air, called Babu Tulsi Ram Ji and, after having made him sit before Him on the coach, went on severely scolding him all the way, saying that he had dragged Him as low as to be dependent on His sons and to eat whatever they directed. Indeed, Babuji Maharaj took him so severely to task, that he lost all his bearings. But it has been said in the holy books

“His chastisement and admonition are nothing but endearment on His part”.

The next day, during Satsang in the Holy Samadh, Babuji Maharaj again called Babu Tulsi Ram Ji to Him. Babu Tulsi Ram Ji thought that he would have another dose of scolding. Babuji Maharaj, however, graciously made him sit by His side and said "You are my friend". At this Babu Tulsi Ram Ji felt a strong urge to offer Bhet, but he had no money with him then. Babuji Maharaj on His own said "There is no need to offer any Bhet."

Babu Tulsi Ram Ji had in his mind that the habit of attending Satsang and having Darshan should be cultivated even in children from the very early age. They should not be left entirely to themselves in this matter. Accordingly, he strongly insisted that his sons should attend Satsang both morning and evening and also be in attendance at the time of Darshan, too. If he would somehow come to know that his sons were absent during Satsang or at the time of Darshan, he would severely take them to task and, sometimes, would even beat them up.

Once Babuji Maharaj visited Agra on the occasion of Soamiji Maharaj's Bhandara. He was staying at that time in Bhai Saheb Sudarshan Singh Seth's house. In the evening, he returned after taking fresh air outside and as he was going upstairs, He said "Tulsi Ram, see, how good the water of this well is, one feels like drinking "Ghee" (clarified butter). And I can tell you, Tulsi Ram, that even the play and frolics of children in Soami Bagh amount to practice of Bhajan".

In every letter that Babu Tulsi Ram Ji used to write to Babuji Maharaj from Ajmer, he would invariably pray to Him that He might be pleased to grant him Satsang when his end came. And indeed, after his retirement, things took such a turn by mercy that in the beginning of 1933, he left Ajmer for good and settled down in Allahabad permanently as already mentioned.

One evening, when Babuji Maharaj was going out for taking some fresh air, Babu Tulsi Ram Ji submitted to Him

that such and such person in his family was suffering from such and such disease and trouble. The next day, after returning from his outing in the evening Babuji Maharaj enquired of Babu Tulsi Ram Ji about the condition of that person. Tulsi Ram Ji replied. "Maharaj, by mercy, she is now well". Thereupon, Babuji Maharaj retorted, "Yes, in your house, everybody becomes all right by mercy".

A boil developed on Babu Tulsi Ram Ji's chest. It was operated upon, but it never healed up. Gradually, his health went on deteriorating and, ultimately, on December 27, 1935, the day on which Huzur Maharaj's annual Bhandara was held, he left his mortal coil.

Babuji Maharaj did not go to Agra in 1935 on the occasion of Huzur Maharaj's Bhandara. The apparent reason, of course, was that the Dayal Bagh people had obtained the magistrate's permission to hold Bhandara at Pipal Mandi. Prior to this, Babuji Maharaj had visited Agra in the month of December every year and after 1935, too, He continued to do so every year, but by Mauj, things were different in that particular year, and He did not visit Agra on the occasion of the Bhandara. It was on the day of the Bhandara that Babu Tulsi Ram Ji breathed his last. By mercy, Babuji Maharaj granted him Darshan till the end. The departing Surat must have gratefully thanked the Supreme Father for this unique mercy and so did the family members who had been particularly worried lest Babuji Maharaj be going away to Agra and it was just possible that Babu Tulsi Ram Ji would pass away without Babuji Maharaj's last glance cast on him. Had it happened so, it would have been a great pity indeed. By mercy, Babuji Maharaj listened to their prayer.

On December 26, 1935, after the morning Satsang, Babuji Maharaj went to Babu Tulsi Ram Ji to give him His Darshan. Babu Tulsi Ram Ji, in his heart of hearts, wanted to say that Babuji Maharaj might soon graciously take him to His holy feet, but as soon as the words "Now soon" came out of his mouth, Babuji Maharaj broke forth "You have to

suffer pain for as long as ordained You will be taken to the Holy Feet thereafter". Babu Tulsi Ram Ji passed away the next day, that is, on the day of Huzur Maharaj's Bhandara, at the time when Babuji Maharaj was having His lunch upstairs and Satsangis had taken their seats in rows for the Bhandara feast at Allahabad.

In winter, Babuji Maharaj used to go out in a car for taking fresh air at 3.30 in the afternoon. He told Babu Tulsi Ram Ji's son that he would be coming to his place by car. But soon after He sent word that the bier should be brought to the Satsang gate. And so, the body was taken to the Satsang gate. Babuji Maharaj graciously cast His benign glance on the body and placed a garland round its neck.

Babu Tulsi Ram Ji's younger son, Saran Swarup, passed away in Soami Bagh, Agra, on April 24, 1943 at the early age of 30-31.

Babuji Maharaj fell ill on April 1, 1943. Five-seven days thereafter, it so happened that two Satsangis were massaging Babuji Maharaj's legs at 3-4 o'clock in the morning. Babuji Maharaj asked "Who is there on this side?" The reply was "Meghá." Babuji Maharaj again asked, "Who is on the other side?" He was told "Sant Das". Babuji Maharaj said somewhat irritably to Sant Das, "Oh, no, how can it be that you work here all day and then again at night?" Why do you not ask someone else to massage my legs? Why do you not send for your younger brother, Saran Swarup?" In those days, far from touching Babuji Maharaj's feet or massaging His legs, nobody could muster enough courage even to come close to Him. This author then thought how lucky Saran Swarup was so that Babuji Maharaj was Himself sending for him to massage His legs, but the next day when the author sent someone to call Saran Swarup, he came to learn that Saran Swarup had been lying ill for about 10 days and that he had an attack of typhoid. When his illness took quite a serious turn, Doctor Atma Ram

used to report on his condition to Babuji Maharaj twice everyday. On April 24, at 5 o'clock in the afternoon, Doctor Atma Ram submitted before Babuji Maharaj that the patient would not survive much longer. Hearing this Babuji Maharaj broke forth, "Sant Das, leave me now and go forthwith." When the author went to Saran Swarup, he found that his end was very near. When the inevitable happened, his body was taken to Agam Bagh (cremation ground on the bank of the river Yamuna) and, after cremating his body, the author, along with others, returned at 10 o'clock at night. When he offered Bhet to Babuji Maharaj, He asked "Have you taken your food? I am asking you this because I feel that if you have not taken food, none else will, but if you have taken food, others will do so". The author submitted that he had already taken his food. In fact, the food had been sent by Babuji Maharaj Himself.

Babu Tulsi Ram Ji's wife passed away in Soami Bagh Agra at 8-40 at night on the second day (a Sunday) of the dark half of the month of Sawan, 2004 Vikram, at the age of 74. By a very strange coincidence, "Bari Bahu" (wife of Babuji Maharaj's eldest son, Sarno Babu), too, had breathed her last three years back in Soami Bagh Agra on the same day of the lunar month, the same day of the week, at the same time at night and at the same age.

Babu Tulsi Ram Ji's daughter, Bhakt Pyari, passed away on March 4, 1962. The name Bhakt Pyari had been given by Maharaj Saheb. Once, Babu Tulsi Ram ji went to Allahabad, taking Bhakt Pyari with him. No other member of his family accompanied him that time. Bhakt Pyari was quite young then. The practice those days was that food used to be sent to Babu Guru Mauj Saran and Maharshi Ji after Babuji Maharaj had taken His lunch. Anand Pyari had asked Bhakt Pyari to come daily and take Maharshiji's food to him. It so happened that on the very next day after Tulsi Ram Ji and his daughter had reached Allahabad it was raining at the time when the food was to be taken to

Maharshiji. Accordingly, Bhakt Pyari, instead of going by the usual way, passed through Babuji Maharaj's room with the plate of food in her hands so as to avoid the rain. As soon as Bhakt Pyari stepped into Babuji Maharaj's room, He asked "Who is this girl"? She got flabbergasted and could not say anything in reply. Thereupon, Babuji Maharaj broke forth in a loud voice "Guru Mauj Saran, who is this girl who just entered my room?" On hearing Babuji Maharaj, both Babu Guru Mauj Saran and Maharshiji came out of their respective rooms. Babu Tulsi Ram Ji also, who was sitting near Maharshiji, came out. Neither Babu Guru Mauj Saran nor Maharshiji had any idea as to who the girl was who went upstairs. Each started asking the other who that girl could be. Babu Tulsi Ram Ji, however, could guess it all and he explained to Maharshiji who, he thought, the girl was. Maharshiji started scolding him, saying, "Why, on earth, did you send the girl upstairs?" Babu Tulsi Ram Ji shot back, "Why should I send her? I have even no idea as to why she should have gone there." In the mean time, the ladies upstairs had explained to Babuji Maharaj that the girl was the daughter of Babu Tulsi Ram ji who had come from Ajmer, that she was taking food for Maharshiji, and that since it was raining. she took to this route through Babuji Maharaj's room to avoid getting drenched in the rain. Babuji Maharaj then graciously gave the order, "Guru Mauj Saran, so long as these people are here, this girl will get meals from My kitchen". This made Maharshiji extremely happy and he started loving Bhakt Pyari very much, thereafter. Babuji Maharaj's daughter, Bibi Rani, too, was of the same age as Bhakt Pyari. They became constant companions. When Babuji Maharaj used to go to office and returned or when he went out in the evening to take fresh air and then returned, Bibi Rani would help Him put on or put off one of His pair of shoes and the same would be done by Bhakt Pyari with the other shoe. It was from that time that Bhakt Pyari started talking with Babuji Maharaj rather too freely. Unlike other Satsangis and Satsangins, she would feel no hesitation before Babuji Maharaj.

Once, on the eve of her return from Allahabad, she put a packet of sweet-meats before Babuji Maharaj who, as usual, touched it with His hand and returned it to Bhakt Pyari. It was by casting His glance on and touching with hand in this manner any sweets, etc. put before Him that Babuji Maharaj used to sanctify it as Prasad. But Bhakt Pyari submitted, "Maharaj ! Please do taste a bit of it." Babuji Maharaj endearingly remarked, "O goodness! How many things do you want Me to taste ?" He then very graciously took a bit and tasted it.

Bhakt Pyari's brother, Sant Das, passed the M. Sc. examination in 1934. But the idea of entering service was distasteful to him, and he preferred to dedicate himself to Sewa. At this, his family members and Satsangi friends felt very much perplexed and disturbed but he remained firm in his determination. All were worried as to how he would carry on without entering service and earning money, for all that he did in a whole day was to just sit down and note down Babuji Maharaj's discourses. Could he possibly satisfy his hunger by just noting down the discourses ? Hunger would be satisfied only if he entered service and earned money. People who had this kind of thinking were sorry and, indeed, they cherished a sort of grievance that even Babuji Maharaj would not say anything to him, for, if He asked him to enter service, he would have to do so. But nobody could muster enough courage to say anything to Babuji Maharaj. Ultimately, Bhakt Pyari gathered courage and said that she would speak to Babuji Maharaj, for, otherwise, his life would be spoilt. Accordingly, Bhakt Pyari submitted to Babuji Maharaj, "Maharaj ! May Sant Das, by mercy, get a suitable job." Babuji Maharaj instantly broke forth in His peculiar style, "O dear ! I am very much concerned about him and his future." After that, nobody again broached the matter before Him. Sant Das was not to get a job, and he did not get it.

Bhakt Pyari's husband was a staunch follower of the traditional Hindu religion. It appeared that it would be difficult for him, nay, impossible to embrace the Radhasoami

faith. But 20-25 years after his marriage, when the time was ripe, he all of a sudden became a Satsangi and gave up all his past beliefs and adherences to mere rituals. The first time that he came to Satsang, along with him also came Bhakt Pyari as well as their two sons, that is, all four of the family were there. The very first Shabd (hymn) which came to be recited at Satsang was

There comes a सजनी Sajni (a respectable woman, a female friend, meaning, here, Surat), with an overwhelming display of grandeur. Accompanied by her husband and both sons, she is extremely happy.

Bhakt Pyari's husband passed away in Soami Bagh, Agra, on September 10, 1955.

Babu Tulsi Ram Ji's younger brother, Bhagwan Das Ji received initiation from Maharaj Saheb. The foundation of the Holy Samadh of Soamiji Maharaj had been laid by Maharaj Saheb, Bhagwan Das Ji attended the Satsang and also participated in the ceremonies which were held on that occasion. He is the only person still living who saw Maharaj Saheb laying the foundation of the Holy Samadh. He also attended the memorable Satsang held in Prem Bilas which was presided over by Maharaj Saheb and an account of which has already been given in Chapter 3. According to Sri Bhagwan Das Ji, whenever Maharaj Saheb used to visit Agra on the occasion of Huzur Maharaj's Bhandara and, in that connection, stayed in Pipal Mandi, Satsangis used to stand in two rows all along His way as He went from Pipal Mandi to Panni Gali. So large was the gathering of Satsangis attending Maharaj Saheb's Satsang.

After the departure of Maharaj Saheb to His original abode, Bhagwan Das Ji could not develop love for Babuji Maharaj and he went to Lalaji Saheb in Pipal Mandi. There, everybody was received warmly and shown great hospitality all along. He, too, used to be treated nicely, and came to like that place. Not only did he fail to develop love for Babuji



Maharaj but he also was somewhat hostile towards Him and used to make unbecoming remarks about Him.

Babu Tulsi Ram Ji's eldest grand-daughter, Sant Pyari, was married in Soami Bagh on March 4, 1948. Bhagwan Das Ji, accompanied by some of his relations, came from Ajmer to Agra on that occasion, but they brought with them all articles of food which they would need while in Agra, for, they were under the impression that Sant Das (the girl's father) had become a Sadhu, and so, it was doubtful if they would at all get anything to eat or drink from him. But when they found the marriage being celebrated with great pomp and grandeur and the girl's father-in-law saying to Sant Das on the eve of the marriage party's departure, "Oh Sir, you gave us milk when we wanted water, and Ganges water when we asked for milk." Bhagwan Das Ji seemed to be convinced that all this was due to the grace and mercy of Babuji Maharaj, and that Babuji Maharaj was an all powerful Being.

Bhagwan Das Ji served all his life at one place. He saw four generations of the Seth (noble man) under whom he served. Babuji Maharaj visited Ajmer twice and on both the occasions He stayed in the house of that very Seth. On one occasion, when He was returning to Agra, Rai Bahadur Seth Tikam Chand Ji came to the railway station to have His Darshan and see Him off. The Rai Bahadur was then wearing ear-rings and Babuji Maharaj used to later on talk about this now and then. When Babuji Maharaj visited Indore in 1935 and was staying in a house in Tuko Ganj, Sir Hukum Chand Ji, a near relation of Seth Tikam Chand Ji, came to Babuji Maharaj, had His Darshan and talked with Him.

Bhagwan Das Ji had noted down in a register the prices of things a hundred years back as found by him from books of account of that time. He read out these prices before Babuji Maharaj when he visited Agra in 1948 on the occasion of the abovementioned marriage. For about half an hour, he went on describing before Babuji Maharaj happenings of

olden days. Babuji Maharaj listened to him attentively and was quite pleased. Bhagwan Das Ji told Babuji Maharaj that from the first day of the bright half of Baisakh, 1921, Vikram (corresponding to May 6, 1864 A. D.), members of the business community, in their books of account, had started recording dates according to the Western calendar along with dates in terms of the Vikram or Hindu era. Prior to that, one would not find dates according to the Western (Gregorian) calendar in the books of account maintained by bankers and traders.

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## Chapter 48

### MUNSHI SHIV SARAN LAL

Such Jivas are very rare who can achieve success in Parmarth as well as Swarth (worldly pursuits). Munshi Shiv Saran Lal used to say that when Huzur Maharaj, by Mauj, attracted him to the Satsang in Agra, he could make money there, too. He came to Agra as a lawyer in connection with some commission and had to stay in Agra for a few days. He was fortunate to have Huzur Maharaj's Darshan during that period. When he could grasp the principles and tenets of the Radhasoami Mat, he received initiation in it.

He had with him, then, a Brahman cook also, who had already heard about Huzur Maharaj. One day, they decided that they might as well go and see what goes on at Huzur Maharaj's place. So, both went together. It struck them that they should take something with them and not go empty handed. So, Munshi Shiv Saran Lal took some Jaleb's (a kind of sweet) and the cook Kachauris (handmade salty cakes fried in clarified butter). Coming to Huzur Maharaj, they placed these things before Him. Huzur Maharaj graciously tasted a bit of Jalebi. Munshi Shiv Saran Lal partook of the remaining Jalebis. Huzur Maharaj was pleased to take a bit from the Kachauris, too. The cook, however, would

not partake of the remaining Kachauris but he took them back to the place where they were staying. Taking all the Kachauris from him, Munshi Shiv Saran Lal ate them up.

One evening, when he had gone for an outing on an Ekká, he found Huzur Maharaj also going on a horse-driven carriage. He followed Huzur Maharaj's carriage on his Ekka<sup>1</sup> but was unable to get His Darshan. He thought how nice it would be if Huzur Maharaj, instead of occupying the back seat, had taken the front seat. Instantly, Huzur Maharaj got up and crossed over to the front seat, and he could have His Darshan then.

Munshi Shiv Saran Lal was an inhabitant of Sadisopur, Patná, and a Shrivastav Kayasth by caste. He was born on February 8, 1852. He had eight sons and five daughters. His own issues and their children numbered more than one hundred persons. All his eight sons survived him. He was married four times. His fourth wife fell ill when she came to Allahabad to attend Satsang and passed away during his life time.

He was elected a member of the Central Administrative Council at its meeting held on June 10, 1903. At this meeting, eight persons, in all, were elected members, of whom, three were elected unanimously, viz., Babu Nirmal Chandra Banerjee, Munshi Shiv Saran Lal and Mr. Bapuji Hurmusji Cooper, while the remaining five, viz., Lala Sukh Dayal, Mr. Nihal Chand Giddu Mal, Babu Kamta Prasad, Babu Shankar Lal and Babu Shyam Lal, though elected, did not enjoy unanimous vote.

It is a curious fact that only those persons who were to break away later on, from the parent stock of the Radha-soami Faith could not attract unanimous vote. Of the above five persons, Babu Kamta Prasad, after seceding from the parent stock, formed a separate group of his own which turned out to be the nucleus of what is now known as Dayal

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*1 A horse-drawn smaller two-wheeler with a flat board as a seat.*

Bagh group. He acclaimed himself as the guru. Mr. Nihal Chand Giddu Mal was the first secretary of the Dayal Bagh group. Babu Shyam Lal subsequently gave up RADHA-SOAMI Nam and promulgated the name "Dhárá Sindh Pratáp". Though these persons seceded from the parent stock later, those who were in the know of things could anticipate even then that these persons would be antagonistic towards true Satsang in future. Indeed, this was the only occasion in the history of the Council that this kind of division in the voting took place, for, from that time till now, all members who have been elected have been returned unanimously.

In 1902 when Munshi Shiv Saran Lal was practising as a lawyer in Árráh, he received a message from the Dumraon estate offering him the post of its manager. He advised the Rání (dowager queen) of Dumraon that she might please appoint someone else as manager as that would be more economical, for, he himself would demand a salary of fifteen hundred rupees per month. The Rani's reply was that she was unable to find any other honest person to whom she could entrust all the affairs of the estate. Munshi Shiv Saran Lal ultimately agreed to accept the manager's post on the condition that when he vacated it, he would get a monthly pension of five hundred rupees.

At the time when Munshi Shiv Saran Lal was the manager of the Dumraon estate, he requested the Accountant General, Allahabad, that Maharaj Saheb might please be deputed to check estate accounts. Accordingly, Maharaj Saheb proceeded to Dumraon in 1905 A. D. He used to stay in the Bhojpur House. Satsang used to be held and discourses delivered both morning and evening every day. Maharaj Saheb had to stay in Dumraon estate for 4-5 months. Maharaj Saheb graciously visited Sadisopur also for a couple of days, accompanied by other Satsangis.

Munshi Shiv Saran Lal used to eat and talk very sparingly. He would never be angry or lose his temper.

If anything went wrong, he would only listen to what happened and then keep mum. He had great patience and forbearance.

Once, Munshi Shiv Saran Lal appointed a Pandit (Brahman scholar) for reading out to him Prem Patra, etc. Whilst in the course of reading out, he used to become filled with anger, so much so, that he would not realise what he was saying, and would start hurling abuses. Munshi Shiv Saran Lal, however, would not say a word. He was helpless, for, there was no one else to read out the holy books to him and he himself did not know Hindi. But after the Pandit had finished reading out all the volumes of Prem Patra before Munshi Shiv Saran Lal, he (the Pandit) applied for initiation in Radhasoami Mat and joined Satsang.

In 1933, while the case with Dayal Bagh was pending before the Privy Council, the Dayal Bagh people invited Munshi Shiv Saran Lal from Patna to initiate negotiations for compromise with Soami Bagh. Babu Anand Swarup alias Sahebji Maharaj put up a number of conditions which, in spite of Dayal Bagh's winning position in the case in the High Court, were very mild, and he also offered many concessions to Soami Bagh. Nevertheless, Babuji Maharaj threw away the list of conditions and declared "We want unconditional surrender. If they are prepared for it, they will see for themselves what we give to them".

All of Munshi Shiv Saran Lal's sons had received initiation in Radhasoami Mat. But amongst them, those who used to go abroad off and on submitted that they had no right to be called Satsangis.

One of Munshi Shiv Saran Lal's sons Babu Vinod Behari Lal, who was a barrister at-law handled the case with Dayal Bagh up to the Privy Council stage, without taking any remuneration from Soami Bagh Satsang funds.

Vinod Babu received initiation in Sadisopur from Maharaj Saheb in 1905 A. D. In connection with his studies

in Allahabad, he stayed first for some time with Babu Ram Autar Singh, an old Satsangi of Murár, and then, for a while at Tauji Saheb's place. In 1906, he went to England for the degree of Barrister at-law, after having Maharaj Saheb's Darshan in Allahabad.

In 1934, he again went to England in connection with the appeal preferred by the Dumraon estate in a case. Prior to his departure for England, he came to Allahabad and attended Satsang for 10-15 days. Babuji Maharaj delivered discourses meant for him. One day at the end of Babuji Maharaj's discourse, he submitted to Him that children, after all, would like to have sweets. Babuji Maharaj's immediate reply was "They will, of course, be given sweets, but how can they have them if they are having loose motions? It is only when their stomach trouble is gone and they develop the power of assimilation that they will be given sweets".

It was at first decided that the Privy Council would have the appeal of the Dumraon estate in January 1935. But subsequently, there was a postponement and the hearing of the appeal in the case with Dayal Bagh was taken up in February, 1935. By mercy, Vinod Babu thus got a very good opportunity to render Sewa.

In England, the lawyers to represent Soami Bagh were selected through Vinod Babu who gave them all necessary instructions in connection with the appeal and explained to them on which points, in particular, emphasis was to be laid. On hearing him, they said that he had prepared himself very thoroughly for the case and it would be better if he himself argued it, instead of them. Vinod Babu thanked them for this expression of appreciation on their part and said that he was a little hard of hearing and he might fail to hear some questions put by the judges. Thereupon, the seniormost British lawyer asked Vinod Babu "All right, then tell us, if you were to argue the case, how would you proceed?"

Vinod Babu's reply was that he would argue before the judges on the following lines :

“Your Lordships ! Consider for a moment that you are the Guru and I am your disciple and devotee, and to be able to be recipient of your benign glance and blessings, I am offering at your feet my body, mind and wealth, nay, everything that I have. Your Lordships ! After having made the offering in the spirit I have indicated, shall I or can I ask you to maintain and submit accounts for what I gave you, or, at the time I am making the offering, will my attitude be that you yourself will not be its sole master but only a trustee ?”

The British lawyers were extremely pleased to hear Vinod Babu. In the course of their arguments, they emphasised these very points suggested by him and, by mercy, Soami Bagh ultimately won the case.

The seniormost British lawyer and Vinod Babu sent a cable addressed to the Secretary, Radhasoami Satsang, which reached Allahabad on Wednesday, March 6, 1935 at the time of the morning Satsang. The cable read as follows :—

Congratulations to you and Daya Ram. Appeal allowed with costs throughout against first three respondents. Declaration made in accordance with paragraph one plaint sub section A & B. Vinod adds respectful Radhasoami to Babuji Maharaj. Radhasoami to you and Daya Ram. Communicate news father also. Departure uncertain.

Master Daya Ram wrote in reply to Vinod Babu on March 8. A portion of his letter is reproduced below :—

Blest man are you<sup>w/</sup> in having been chosen to do the service that you did, indeed so willingly—blest again your patient labour having thus been crowned with success, in respect of which you felt so nervous.

The appeal preferred by the Dumraon estate was heard in July 1935 and, after finishing his work in that connection, Vinod Babu returned to India in the month of August. Babuji Maharaj had at that time gone to Benares on the occasion of Maharaj Saheb's Bhandara. Munshi Shiv Saran Lal also came there with his whole family including Vinod Babu. Babuji Maharaj graciously made a gift of the Shawl (wrapper with embroidery work), He was wearing to Vinod Babu and bestowed great mercy on him. The spiritual rapture which Munshi Shiv Saran Lal experienced on that occasion beggars description.

Munshi Shiv Saran Lal used to say that he would die with a smile on his face for his heart was clean and pure. And this is what happened. When his end came, all his family members and relations were present. He wished RADHSOAMI to everyone with folded hands and passed away smilingly.

He had come from Sadisopur to Patna about a week before his demise. While leaving Sadisopur, he asked one of his sons, who accompanied him, to take with him a copy of the 'Discourses on Radhasoami Faith' and another small booklet on the Faith. But he did not have those books read out before him. At this, his son who had brought them wondered why his father had at all asked him to take them with him while coming from Sadisopur. At 8 o'clock at night on July 4, 1936, Munshi Shiv Saran Lal's condition appeared to be extremely weak, and it was then that his son who had brought the books took out the pictures of Sant Sat Gurus given in Maharaj Saheb's "Discourses on Radhasoami Faith" and showed them to him one by one. Thereafter, Munshi Shiv Saran Lal, with great effort, somehow said "The small booklet". That book also then came to be utilised and Shabds were recited from it. By Mauj, the following Arti Shabd came to be recited :—

How can I perform Arti of Sat Guru ?

I do not have the requisite love in my heart.



Munshi Shiv Saran Lal breathed his last as soon as recitation of the last line of the last couplet :

Radhasoami calls out to Surat  
"Come and enter your own Home"

was finished.

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## Chapter 49

### MASTER BALDEV PRASAD

He was a Baniyá (trader, merchant) belonging to Jálón, and ran a cloth-shop. He received initiation from Babuji Maharaj in 1913 A. D. and used to come to Allahabad off and on, thereafter. His wife was then no more. He had a son by her who was quite well built and extremely handsome. Such was the Mauj that on the day he was to be married, he collapsed and expired as soon as the marriage party reached the gate of the house of his would be in-laws. Master Saheb was rudely shocked by this calamity. Though his wife had already died, his mother and maternal grand-mother were still alive. He now started coming to Allahabad quite frequently, where he would stay for 2-4 months at a stretch, each time. He submitted to Babuji Maharaj that he would now like to stay in Allahabad only. Babuji Maharaj replied, "I shall allow you to do so only if you marry and then come. Without marrying, you cannot stay here." And so, his mother, after some effort, got him married. He then rented a house in Allahabad near the venue of Satsang and started staying there.

By mercy, he could get a job in the Agrawal High School in Allahabad where he used to teach book-keeping. In those very days, Babuji Maharaj's grandsons, that is, Santo Babu's sons, Shabd Adhar and Padam Adhar, were students of that school.

This gave Master Saheb a nice opportunity to render some Sewa. With great interest, he started doing very well

all such things connected with the children's studies, as taking them to school, bringing them back home, looking after them at the school during day time, etc., etc.

Master Saheb used to recite from the holy books during Satsang. He recited Shabds from Sar Bachan Poetry, Prem Bani as well as the poetical compositions of other Sants extremely well. At times, he would also read out discourses from Sar Bachan Prose, Prem Patra, etc. In addition to the Satsangs held in the morning and in the evening, he used to regularly attend the night Satsang, too. The effect of withdrawal and attraction on hearing his recitations could be clearly felt. In later years, he used to recite in a highly withdrawn state. His eyes used to mostly remain closed then. He would open them for a moment, then close them, and they would remain closed as he went on reciting the next 3-4 lines. Those who saw him then felt that he had to open his eyes with great effort. In his recitations one derived the bliss expected of a proper and true recital and not a song. This was the characteristic of his recitations. Babuji Maharaj used to like them very much. Master Saheb had the knack of choosing the right Shabd (hymn) befitting any occasion. No occasion ever arose when Babuji Maharaj had to pull him up for any lapse in his recitations or express the slightest displeasure. After Babuji Maharaj had delivered a discourse, Master Saheb would take out a Shabd appropriate to the subject matter of the discourse and recite it.

When Babuji Maharaj visited Indore in 1935, Satsang was held one day in General Bháwani Singhji's house. There he had arranged for an exhibition of weapons of war. When Shabds came to be recited in Satsang, Master Baldeo Prasad took out the following Shabd from Prem Bani and recited it.

Arming myself with the weapon of RADHASOAMI  
Nam, I fight with the mind again and again.

Master Saheb taught many persons how to recite Shabds properly, that is, many became good at recitation of Shabds,

by reciting with him for some time. If anyone of those reciting along with him tried to drown his voice, Babuji Maharaj would instantly pull him up, saying, "You should not drown his voice by yours, rather, you just follow and help him."

Master Baldev Prasad had full control over his mood and voice and that is why he could recite at a uniform key. It is often seen that many persons become over powered with emotion while reciting love-charged Shabds and, in consequence, their voice changes during recitation. But excellence of Master Baldev Prasad's recitation lay in this that though he, too, shared the bliss of his own recitation—for if the reciter himself does not taste the bliss, he cannot communicate it to others--there would be no such outward expression of his feeling as would cause a change in his voice. If there was at all any such change, it would be for the better and those listening to him would experience stronger attraction and feeling of withdrawal. The main point is that he would recite after withdrawing within and the greater the bliss, the more (deeper) would he withdraw, producing a corresponding effect on the listeners.

Master Baldev Prasad would neither praise nor speak ill of any body nor would he like others to extol or calumniate someone before him. For this reason, he mostly kept himself aloof from others. He would never be too intimate with anybody. He used to say, "When someone talks too much, he is sure to start speaking ill of another person, and this kind of a thing upsets me. That is why I do not mix with others, but remain aloof."

During summer vacations, Master Baldev Prasad used to sprinkle water on the staircase leading to Babuji Maharaj's room. Actually, he would pour so many bucketfuls of water on the steps that the air which entered Babuji Maharaj's room upstairs, after passing through the staircase, would be very cool and, indeed, the entire place remained pleasantly cool.

In 1928, when Babuji Maharaj visited Gujrat, Master Saheb, too, accompanied Him from Allahabad but, on reaching Ajmer, he fell ill, and so, he had to return from there. In 1930, he accompanied Babuji Maharaj to Karachi also. In 1933 and 1935, he went to Solan and Indore, respectively, for a few days only on both the occasions. In 1937, when Babuji Maharaj visited Indore a second time, he was suffering from fistula, which ultimately became the cause of his death. News of his passing away was conveyed to Babuji Maharaj in Indore telegraphically.

Both his wife and his son came to Agra with Babuji Maharaj after the shifting of Satsang headquarters from Allahabad to Agra. His wife passed away in Soami Bagh, Agra, after some time.

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## Chapter 50

### MUNSHI MANOHAR LAL

He was the father of Babu Brij Bhúshan Lal, Deputy Post Master General of U. P. (United Provinces). He was a Bhatnagar Kayasth by caste. In the beginning, he was head clerk in the Executive Engineer's office. He retired with pension as superintendent, irrigation branch, U. P. Secretariat. He was very hot-tempered, but after joining Satsang, his heart became tender and mind steady. He became very soft-spoken and would never speak ill of anyone. He turned into an "angel" in nature and temperament. In his dealings with all he used to be very loving and affectionate. Everybody would think that he was particularly dear to Munshiji.

After retiring on pension in 1914, he spent two years in the caves of Jhúnsi near Allahabad striving hard in search of true Parmarth, but found no peace and satisfaction. Ultimately, he went to Sri Shiv Brat Lal of Gopiganj, took initiation from him and then stayed with him for some time. He often used to put abstruse and intricate questions on Par-

marth to Shri Shiv Brat Lal. Finding him a true seeker, Shri Shiv Brat Lal one day told him, "At my place Satsang is not held regularly. You should now go to Babuji Maharaj in Allahabad where Satsang is held several times in a day."

Accordingly, he came to Allahabad in 1917 and, after taking initiation from Babuji Maharaj, continued to stay there, never going to any other place again. The fly flits all around, but once it finds honey, it sticks to the honey so fast that it almost becomes one with the latter.

An idea of his spiritual status can be had from a perusal of the following two letters,

R. S.

Agra, 21st Jan., 1918

My most revered Sire,

After offering my humble and respectful Dandwats at your holy lotus feet I most humbly and respectfully beg to bring to your honour's kind notice that the state of my devotional practices is the same or is rather going on from bad to worse due most probably to the resounding of Shabd with a greater force than before. It is as stated below :

The Shabd resounds with a very great force at all times and is heard without closing the ears as verbally explained at Allahabad.

At times it appears to proceed from the right side and is melodious but for the most part it proceeds from the left ear and is of a very discordant and jarring nature and cannot be stopped by any effort. At the time of Bhajan it is with the greatest exertion and difficulty that by diverting attention upwards to the forehead the direction is changed and the sound is heard coming from the head in a straight line to the point between the two eye-brows at the root of the nose, but at other times the direction remains unchanged,

When Shabd resounds greater attraction takes place (i. e. something appears to be drawn upwards from all the parts of the body) and the breath current (Prán) runs in circles from the navel to the head and continues to do so but after some time the breath appears to be choked up, and neither Sumiran, nor Dhyan or Bhajan can be practised. If any of the practices is continued for some time, pain is felt in the chest, neck, etc.

The force of Shabd decreases from 3 to 6 in the morning but it again increases after the calls of nature are attended to. Concentration never takes place owing to the breath passing so swiftly along with the Shabd.

Various sounds are heard such as Chin Chin, Jhan Jhan of the bell (but not distinct), of music, etc. Sometimes the sound is so loud that it becomes difficult to get sleep.

Even Sumiran which is easiest of the three practices cannot be done and I am at a loss to make out whether all this is attributable to some bodily infirmity due to old age or to some defect (Vighan) on my part in the performance of the practices.

I wished to lay all the above facts verbally before your honour as the true state of affairs cannot be reduced to writing but as I am detained here owing to the illness of my elder brother and one of my niece's sons, I have taken the liberty of intruding upon Your valuable time by the above.

My brother is well now at Bharatpur though still weak. The boy who has been suffering from a severe type of plague is better now and through the grace and mercy of the Almighty Father appears to be out of danger. The gland had to be operated twice and the wound is not yet healed up. The medical attendant is of opinion that it will take about a month before the boy can walk.

Orders with grace and mercy are respectfully solicited.

R. S.

Allahabad 15-2-1918

My dear Lala Manohar Lal,

Your letter to hand. The results achieved in your Abhyas are by no means discouraging. The loud and forcible resounding of Shabd, though perhaps disconcerting at times, is a most important achievement for which people who have long been practising thirst. If the sound proceeds at times from the left ear you need not feel discouraged as at certain stages of Abhyas this happens, and with the help of Sumiran, the course will be gradually altered. The curling up of breath current is also a sign of abstraction but care should be taken to stop Abhyas as and when the strain becomes unbearable.

When I meet you next I shall talk once the matter with you in greater detail.

Chhutan and Santo are both at Agra (Soami Bagh) where they have gone on account of the prevalence of plague here.

With hearty Radhasoami,

Yours sincerely,  
Madhav Prasad Sinha

Munshi Manohar Lal had full control over his senses. Once, when he had gone for a few days to his son, he fell down by chance and some of his bones were fractured. He became dependent on others for attending to nature's calls. He did not at all like that somebody else, no matter if he was a member of his family, should dispose of his stools and urine. And so, for eight days at a stretch he would neither eat nor drink, so that he would not have to answer nature's calls at all. It was only when his condition improved to such an extent that he could sit on the commode that he started eating and drinking.

In 1937, when Babuji Maharaj visited Indore, Rai Saheb Prabhu Dayal brought food for Him and Satsangis at Manakpur station at about 8 o'clock at night. Rai Saheb Prabhu Dayal was the same person who was granted the Sewa of looking after the construction of the Holy Samadh of Soamiji Maharaj after Lala Tota Ram's demise. When food was served to Munshi Manohar Lal, he declined to take it. He would not at all touch it even though repeatedly requested to at least just taste a little. On being asked what the reason could be, he said that if he did eat and drink in the train, he would have to get up to answer nature's calls, and that would be difficult in the crowded compartment, hence, he would eat and drink only after reaching Indore.

Once he had high fever. He sat firmly for 3-4 hours, performing Dhyana and Sumiran. The fever was gone.

Munshiji ate very sparingly. He had a great interest in teaching young people. For years and with great diligence he taught Shabdo Babu and Padam Babu, Babuji Maharaj's grandsons, i. e., Santo Babu's sons. He accompanied Babuji Maharaj to all the places visited by Him. He used to spend a lot on Bhets and Bhandaras. He used to get dresses made for Babuji Maharaj. On several occasions he gave Dhotis (cloth for wearing) and utensils distributed among Satsangis. On Babuji Maharaj shifting from Allahabad to Agra permanently he built a house in Soami Bagh where he passed away on June 16, 1939.

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## Chapter 51

### BAHINJI PREM SANWÁRÍ JI

She was the daughter-in-law of Tauji Saheb and the third wife of Babu Radhe Mohan. It is said that if a loving devotee is born in any family, eight related families are redeemed. So, how great must be the glory of the family.



which is blessed with two such devotees. If, after the demise of Tauji Saheb, Babuji Maharaj was pleased to observe that the life of Tauji Saheb was an example of what is called Bhakti (devotion), He, after the passing away of Tauji Saheb's daughter-in-law, Prem Sanwari Ji, was graciously pleased to observe, "Everybody makes a Bhet of body, mind and wealth, but she made an offering of her very life (Surat)". After these highly significant utterances of Babuji Maharaj, it would be futile to say or write anything more in praise of her intense Bhakti (devotion).

What can I offer to my Guru ? My body, mind and wealth are too insignificant. My Surat is dear to Thee. O my Guru ! It now becomes entirely Thy own.

A short account of Prem Sanwari Ji's life is given below.

She was the first issue of Lala Govar Dhan Das who was a landlord of Muzaffar-nagar in Sisoli district of Uttar Pradesh. Born in 1898 A. D., she was the darling of her parents and grand-father. She had not been given any name. Her grand father used to call her "Bhan" or "Bhano." So, from "Bhan" or "Bhano", she came to be known on as Bhan Dei or Bhagwan Dei.

When, after her marriage, she joined Tauji Saheb's family, Taiji (wife of Tauji) submitted to Babuji Maharaj that He might be pleased to give her a name. Babuji Maharaj asked Taiji "By what name is she called at her father's place?" After enquiring from her, Taiji replied, "She is called Bhagwan Dei". Babuji Maharaj quipped, "Oh no, they must be calling her just Bhano." Taiji again asked her, "What really is your name, darling ?" Her reply was, "Bhagwan Dei." Babuji Maharaj again said "Oh, no, it must be "Bhano", just "Bhano." Babuji Maharaj was ultimately pleased to give her the name "Prem Sanwari".

When she was 10-11 years old, she would, after finishing her daily chores and taking her meals, go to a lady who

was distantly related to her as grand-mother and listen to Shabds from Prem Bani recited by her. That lady was a Satsangin initiated by Huzur Maharaj and her husband was the Post Master of that place. He, too, was a Satsangi.

Prem Sanwari Ji had been betrothed several times, but each time, the engagement broke off due to some reason or the other. Before her coming to Tauji Saheb's family as his daughter-in-law, her betrothal with a military officer was almost fixed and negotiations practically completed, but because of the risk involved in the military life her mother could not decide in favour of the marriage.

It was at this time that Babu Ram Das, who was a judge in Muzaffar-nagar, happened to go to Sisoli where he made enquiries about her and her family, with a view to negotiating the marriage with Tauji Saheb's son, Radhe Mohan. This Babu Ram Das belonged to Benares, and later on, his son, Narayan Das, was married to Santo, the granddaughter of Tauji Saheb, i. e., Babu Madan Mohan's daughter. Babu Ram Das was also a member of the Central Administrative Council, Radhasoami Satsang, Agra.

Judge Ram Das went to Allahabad and, after discussions with Tauji Saheb, took him to Sisoli. Seeing Bahinji, Tauji Saheb at once broke forth. "My dear, you have now come to belong to my family" and he made a present of a gold sovereign to her. Preparations for the marriage were started and the marriage was soon celebrated with great pomp and grandeur.

The ceremony over, the marriage party returned to Allahabad. At the time the party with the bride reached Tauji Saheb's bungalow, Babuji Maharaj was present there because the train by which the party was to return was scheduled to reach Allahabad in the evening at a time when Babuji Maharaj used to go to Tauji Saheb's bungalow everyday. Here was thus a golden opportunity for a bride to have Babuji Maharaj's Darshan so soon after alighting from the train.

She later on used to say, "I found Babuji Maharaj sitting on the green lawn along with some other persons and I immediately felt a strong attraction for Him ; at the same time I had a feeling that I had seen Him before." Be that as it may, on reaching the bungalow, she went inside, and when some post-marriage rituals had been gone through, Babuji Maharaj graciously initiated her in the Radhasoami Faith.

After her marriage, she used to have fits of hysteria in Allahabad and she would then mutter strange things in a state of unconsciousness. She was cured of the malady within 3/4 years.

She slowly developed a kind of dislike for womenfolk after her marriage, and this trend was noticeable in her till the end.

A few years after the marriage, a daughter was born to her when Babu Radhe Mohan was the deputy collector of Benares. They were then staying in Tauji Saheb's house in Soami Bagh, Benares, where the girl was born.

Once, in a very advanced stage of pregnancy, she went out of the house at midnight, without telling anybody and with all the money and gold coins she had in her box, and, going to the holy Samadh of Maharaj Saheb, she made a Bhet of them all and paid obeisance there. In the mean time, her maid servant raised the alarm and woke up the Deputy Saheb, telling him that she was at a loss to know where madam had gone. The Deputy Saheb immediately went searching for her and he soon found her coming from the direction of the holy Samadh. All told her in the morning that ladies should not go out all alone especially at that hour of the night. Her reply was, "But how do you say I went all alone ? I found hundreds of European gentlemen, ladies and children offering Bhet and paying obeisance there."

The daughter born to her died when only one year old and she had no issue thereafter. She used to say that when

she found Babuji Maharáj taking that child in His lap and fondling her, she at once sensed that the child would not survive.

Babuji Maharaj, accompanied by many Satsangis, visited Mirzápur in 1920. At that time, the Deputy Saheb was staying in a bungalow on the bank of the river Ganges. Babu Ji Maharaj put up in that very bungalow. Babuji Maharaj graciously gave the Deputy Saheb the gift of a car offered as Bhet by some Satsangi of Hyderabad, Sind.

Bahinji had made all necessary arrangements in Mirzapur with great enthusiasm. She obtained all new articles for the use of Babuji Maharaj. All details in this regard have been given in the "Biography of Babuji Maharaj" and it is not necessary to repeat them here.

In 1924, the Deputy Saheb was posted in Bārābankí. At that time an Exhibition was being held in England. Bahinji and the Deputy Saheb planned to visit the Exhibition. She wrote to Babuji Maharaj in Allahabad about their plans. Babuji Maharaj graciously gave the permission and preparations were started for proceeding to England. After all necessary arrangements had been completed, she went with her husband to Allahabad to have Babuji Maharaj's Darshan, and when they left Atarsúia (in Allahabad), Babuji Maharaj very graciously took the trouble of seeing them off up to the horse drawn coach.

They started from Bombay in the month of July. Her brother, Narayan Das, too, accompanied them. Since he used to address her as "Bahin", all started calling her 'Bahin Ji' and she later on came to be known by this name. Her brother, Narayan Das, continued to stay with her from that time up to the end, and participated in Babuji Maharaj's Sewa all along.

A parcel of Prashád from Babuji Maharaj used to be sent to her every week. She never took any forbidden food while in England. She would make use of a bottle, there, to

roll flour-dough for making Púrí (hand-made bread fried in clarified butter), for, there was no question of getting a Belan (wooden roller) in that country. She returned to Bombay with her husband and brother on March 5, 1925 and, from there, came straight to Allahabad. After attending Satsang for a few days, the Deputy Saheb left to join his duty.

The Deputy Saheb was transferred to Bánda after some time and he fell seriously ill there. He was a diabetic patient already, and the disease took a serious turn in Banda, forcing him to take leave. He then came to Allahabad. After putting up in Tauji Saheb's bungalow for a few days, he rented another bungalow in Lúkar Ganj and started staying there.

His illness continued unabated though no stone was left unturned in the matter of treatment. Babuji Maharaj was pleased to keep a close watch on his condition. Every evening, he visited the bungalow in Lukar-Ganj. The attention of both the Deputy Saheb and Bahinji was mostly directed towards Babuji Maharaj. All of Bahinji's time except that spent on the Deputy Saheb's nursing used to be devoted to things concerned with Babuji Maharaj.

Bahinji kept a number of cows and she used to milch them herself. As is known, there is no depending much on servants, she used to do everything with her own hands, e.g., preparing feed for the cows, clipping grass for their feed, removing cow-dung, making cow-dung cakes, etc. She had an intimate knowledge of the care of the cattle. Keeping only about  $\frac{1}{4}$  kg. of milk in the morning and  $\frac{1}{2}$  kg. in the evening for their own use, she used to get Narayan Babu to take the rest of the milk on bicycle to Babuji Maharaj's place. When sufficient cow-dung cakes accumulated, she would send them too, on a cart. This continued as long as Babuji Maharaj stayed in Alláhabad. Sometime prior to Babuji Maharaj's permanently shifting to Agra, His power of digestion had become rather weak, and she would then

milch the cows before Him at the time He visited her bungalow in the evening, and taking the foam of the milk in a cup, she would make Babuji Maharaj taste it.

In 1930, when Babuji Maharaj visited Karachi, the Deputy Saheb and Bahinji decided that they should get a new car for Babuji Maharaj's use, and so, they submitted to Babu Ji Maharaj Himself that He might be pleased to arrange for the purchase of a car for their use and bring it when coming from Karachi. In Karachi, a new car used to come for Babuji Maharaj's use everyday, so that, by having a ride on a number of cars, a selection could be made out of them. Ultimately, a Plymoth car was selected. It was purchased and sent to Allahabad. The Deputy Saheb got only one chance of going on a ride on this car in the company of Babuji Maharaj, for three days after, on September 30, 1930, he passed away.

Babuji Maharaj graciously visited the Deputy Saheb in their bungalow several times that day. At night, when the Deputy Saheb's condition became very grave and Doctor Sarkar, the attending physician, instead of depending any more upon medicine, took up the holy books and began to recite from them, Bahinji could no longer control herself, and she came to Atarusiya in her car at 2 o'clock in the morning. Babuji Maharaj's room upstairs and the door through which one had to reach the stair-case had been kept open. Babuji Maharaj was then sitting in Bhajan. She went straight upstairs and, running to Babuji Maharaj, grasped His holy feet. Babuji Maharaj told her "I knew you might be coming. But I order you to go back this very moment". The patient's condition became worse after she had come back. She once more asked Doctor Sarkar "Is there no medicine which will work?" At this, the Doctor took his box of medicines and threw it away. As he then started reciting from the holy books, Bahinji, sombrely made a sign with her hands and broke forth "Babuji Maharaj is standing, and you people do

not have the sense to offer Him a chair." And at that very moment, the Deputy Saheb breathed his last.

Bahinji was filled with great grief and sorrow, and she would not eat for many days. Because of Babuji Maharaj's orders and the insistence of Barí Bahú (Babuji Maharaj's eldest daughter-in-law), she would take one or two morsels of food, and that too, because Bari Bahu, with her own hand, would thrust the food into her mouth. Gradually, by Babuji Maharaj's grace and mercy and His concern about her, the intensity of her grief went on decreasing, and her attention started becoming drawn more and more towards Babuji Maharaj and Satsang. For many days, she had not taken Pán (betel-leaf made into a packet in the form of a cone). She again started taking it only when Babuji Maharaj pressed her to do so and light heartedly told her that He did not think there would be any dearth of Pán in the region where her husband had been located. In fact, she would then do only what Babuji Maharaj would ask her to do or make her carry out. This state of affairs gradually reached the stage :

Whatever I eat or drink is Parshadi,  
and if I walk or move, it amounts to  
circumambulation.

Babuji Maharaj was pleased to continue His practice of visiting her bungalow in Lukar Ganj so long as He was in Allahabad, and He started giving extraordinary care and attention to all her affairs including apparently small matters. He started taking a special interest in all that she did, e. g., eating, drinking, going places, etc. Foolish people did not seem to like this and they wondered what could be the special thing about her which attracted so much of Babuji Maharaj's attention. Jealous persons started teasing her off and on, because of which she developed an irritable temperament. Be that as it may, she, on her own too, often used to be in a harassed mood, and because of her, other persons also used to remain harassed. She herself underwent a great deal

of mending and purification and, through her a lot of Gadhat (beating and cleansing) in Satsang was carried out.

The Supreme Being Radhasoami is, of course, the doer and dispenser of everything. Nevertheless, this phenomenal world is one of cause and effect and there can be no action here without a cause. Whatever was to happen by Mauj, did happen, but she was the immediate cause of what happened. It appeared that it was because of her obstinacy that such and such thing was occasioned.

For example, it was of course the Mauj that Babuji Maharaj should permanently shift from Allahabad to Agra, for Babuji Maharaj Himself used to say that Huzur Maharaj had asked Him to stay at Agra during the last period of His life. Earlier, too, there had been indications from time to time from which, those who were in the know of things, guessed that Babuji Maharaj would shift the venue of Satsang to Agra. Nevertheless, it was Bahinji who bore the brunt of accomplishing this huge task. She submitted to Babuji Maharaj that she no longer liked to stay in Allahabad but was feeling an urge to move to Agra and stay there. Babuji Maharaj was pleased to approve of her prayer, but when He made His decision known, Satsangis created much noise and tumult and they pressed very hard that Babuji Maharaj might not leave Allahabad, under any circumstances. But Bahinji, too, was adamant and she even went so far as to tell Babuji Maharaj that He might, if it pleased Him, not proceed to Agra, but she would, and settle there. Hence, heedless to the prayer of others, Babuji Maharaj was pleased to acquiesce with her and, ultimately, He did shift to Agra.

As is well known, Babuji Maharaj at first would not allow anyone to either touch His feet or pay obeisance to Him nor would He give food to anyone. Satsangis used to cherish a strong desire in their hearts that Babuji Maharaj might, in His mercy, allow these things. Hearing from old Satsangis, accounts of the delightful activities which used to take place in Huzur Maharaj's time, they would be thrilled at heart and



they wondered if similar would be the Mauj again. Ultimately the merciful Lord did shower His mercy and the days of Huzur Maharaj's regime seemed to come back. For this to happen, the most important thing which had to be accomplished was the shifting of Satsang headquarters from Allahabad to Agra, and the second important step, which had to be taken again through Bahinji, was to get Babuji Maharaj come out of the midst of family circle and make Himself fully available to Satsangis. It was Bahinji who first got the rooms for Babuji Maharaj's use vacated by making Babu Guru Mauj Saran shift to the Secretary's office building when its construction was complete, and it was she who then persistently prayed to Babuji Maharaj that He might be pleased to leave His family apartments and shift to these rooms so that Satsangis could get more opportunity of having His Darshan, rendering Him Sewa, and so on. There was stiff opposition against this arrangement, too, but ultimately, it was Bahinji's prayer that was granted by Babuji Maharaj. And so, Satsangis, hereafter, could come near Babuji Maharaj any time during the day, have His Darshan, offer Him Bhet and garlands, receive Prashad from Him, massage His legs, pay obeisance to Him, and so on. Such opportunity and freedom were unknown to Satsangis before. Earlier, when Babuji Maharaj used to occupy His family apartments, Satsangis could come near Him only once or twice during the day, and that, too, at appointed hours. Those who opposed the above arrangement may not perhaps know that, after "Prem Bilas" had been built, Huzur Maharaj, too, left His family apartments and started living in Prem Bilas. Babuji Maharaj also did the same thing.

In all her actions, the only consideration which weighed with Bahinji was that Satsangis might thereby get the maximum possible opportunity of having Babuji Maharaj's Darshan and rendering Him Sewa. Once, in a certain context, Bahinji submitted to Babuji Maharaj in the presence of all that she failed to understand why members of His family should take so much interest in such matters as holding

of Bhandaras, distribution of Prashad, etc., which, in the fitness of things, should be left to Satsangis.

Whatever Bahinji said or did had some special significance. Anything worthwhile which escaped everybody else's notice would immediately strike her and she would clearly visualise how and where things actually stood and what should be the correct state of affairs. At first, Babuji Maharaj's sons used to take food with Him from the same plate. In 1935, when Babuji Maharaj visited Ráj Píplá, Mauj was such that at the time He took food, He used to send for Bahinji and give her handfuls from it. A few days after, in a certain context, she rather bluntly asked Babuji Maharaj "Are we here to take as Prashad handfuls from Your food or from the food taken by Your sons, too?" "These people," she went on "should themselves realise that they are making You partake of the leavings of their food. It would be better if they, on their own, stopped eating from the same plate with You, or they will have to be told to do that".

Probably a few days prior to Babuji Maharaj's shifting permanently from Allahabad to Agra, it so happened once that He had just come out after holding Satsang at Huzur Maharaj's Samadh. He had with Him Babu Guru Mauj Saran, Babu Tota Ram, Bahinji and a few more Satsangis. Babuji Maharaj then went to Lalaji Saheb's Samadh and paid obeisance there. After Him, the others followed suit, but Bahinji did not. Turning towards her, Babuji Maharaj said "You are not fit to be in my company. All paid obeisance here, but how is it that you don't?" She immediately replied in her peculiar style, "Maharaj, You are an All-powerful Being, and so, You can redeem Jivas by making them pay obeisance as well as by paying obeisance Yourself but I being only an insignificant Jiva (creature), should I mar my Parmarth by paying obeisance here?"

Babuji Maharaj was once pleased to deliver a discourse during Satsang at Soamiji Maharaj's Samadh, of which the following portion deserves special consideration :

“This habit has become so deep-rooted in this class of people that even if the memorial of a certain Satsangi or devotee is kept at some place in Satsang out of some consideration and obeisance is paid before it out of respect for the departed person, self-seeking persons take undue advantage of this, and, quoting the example of others, advise unwary persons to worship that place. Hence, it would be better to stop paying obeisance at such places as a mark of respect, so that worldly people may not get the opportunity to create delusion and confusion in the minds of others and lead them astray from the path of true Parmarth”.

Tauji Saheb, too, used to pull up anybody if he violated any principle. Once a certain person offered some money as Bhet to Babuji Maharaj, but, while doing so, he did not place the money on his palms held out; he held the money as one usually does when giving it away to somebody. Tauji Saheb, who noticed his behaviour, could not control himself and remarked, “He is not offering Bhet but making a gift.”

To Tauji Saheb, Bahinji was more dear than anybody else, and he used to value her opinion more than that of others. He used to treat her with the utmost consideration and respect, and at the same time, he would also admonish her more than anybody else.

Bahinji was highly intelligent and quick-witted. In 1935 A. D. when the Dayal Bagh people acquired permission from the District Magistrate to hold Bhandara at Huzur Maharaj's Samadh, Babuji Maharaj decided not to visit Agra on that occasion. One evening, when He visited Bahinji's bungalow, He explained to her the whole position. She asked, “What then, Maharaj, Your lawyer is doing about it ?” Babuji Maharaj replied “What can the lawyer do ? They have already got the permission”. Said Bahinji, “Well, I am going to Agra”. Babuji Maharaj asked, “What are you going to do ?” She replied, “I do not know that, but I will tell them that I would like to see how they hold the Bhandara at all.” Babuji

Maharaj remarked "O dear ! When so many eminent lawyers are fighting over the matter, is it going to be you who will stop the Dayal Bagh people ?" She broke forth, "Yes". Babuji Maharaj asked "How will you do it ?" Her reply was, "I shall lock up the Samadh building and sit in front of the gate. Let them come and break the locks." Babuji Maharaj was amazed.

Babuji Maharaj told Babu Guru Mauj Saran of Bahinji's plan and ordered him to send a telegram to Paras Ram (Soami Bagh's lawyer) in Agra to that effect. Accordingly, on December 27, 1935, lawyer Paras Ram appeared before the magistrate for the last time and told him, "Please take back your order as we are not going to allow the Dayal Bagh people to hold the Bhandara." The magistrate asked "Are you thinking of disobeying the court's order and disturbing peace ?" Lawyer Paras Ram said, "Of course, not. The court's order will certainly be obeyed". The magistrate asked, "What are you going to do then ?" Paras Ram replied, "The Samadh at Pipal Mandi is in our possession. We shall lock it up. You break the locks." Hearing this, the magistrate came to his senses, and placing his hand on his head in despair, said "Better I had not passed that order". He then issued a fresh order, imposing a number of restrictions with regard to the time and place of the Bhandara, making it clear that the Dayal Bagh people must come and leave at such and such times, that they can go only to such and such places and not to such and such other places, and so on. Over and above this, the police and the magistrate were stationed at several points on the road, the lane, etc. at the time of the Bhandara. Because of the elaborate police guard and the crippling restrictions imposed by the magistrate's fresh order, much of the expectations of the Dayal Bagh people were marred.

In November, 1938, Bahinji went to Sisoli for a change of climate and also because of her youngest sister's marriage there. Babuji Maharaj graciously went to the railway station to see her off. Her luggage was put in her compartment and

she entered it. But she again came out and got down on the platform. When Babuji Maharaj told her that the train was about to start, she again boarded it, to get down once more the next moment. She did like this a few more times, and one was at a loss to know what she really wanted. Ultimately, while saying "She will not agree so easily", Babuji Maharaj stretched His legs forward. She immediately touched His holy feet with her forehead resting it there for quite some time. It was only thereafter that she boarded the train and forthwith it steamed off. Babuji Maharaj would not generally allow Satsangis to pay obeisance to Him in those days but, seeing the above sight, the bliss of touching the Holy Feet was experienced. Even to this day, it gladdens the author's heart to recall that scene.

Babuji Maharaj was Bahinji's sole prop and support. Save Babuji Maharaj, she would give no cognizance to anybody else. She had a commanding personality and was utterly fearless. She was always mindful of Babuji Maharaj's ease and comfort.

In 1933, after returning from Solan, she purchased a "Dodge" car for the exclusive use of Babuji Maharaj. The old "Plymoth" car was to be used for other purposes. A driver was appointed for the Dodge car. Her brother used to drive the Plymoth car. On trips by motor car, these two and the one of Doctor Sarkar, would be made use of. Babuji Maharaj, Babu Guru Mauj Saran and Bahinji would be on the Dodge car while the Plymoth car would be occupied by one or two servants and it would also carry some luggage.

In Solan, Babuji Maharaj observed that He had with Him three patients. One was Gauri Babu (His son-in-law), another was Babu Guru Mauj Saran's son, Kakkan Babu and the third was Bahinji. She contracted hill diarrhoea. If loose motions were controlled by medicine, she would develop sore-mouth. She suffered from this disease till the end. The mouth-sores were so painful that she could hardly eat anything.

She accompanied Babuji Maharaj to Indore, Baroda and Ráj Píplá in 1935 and to Indore, for a second time, in 1937. While in Indore in 1937, she underwent medical treatment under a well known Vaid (one practising indigenous system of medicine), but to no avail. On return from Indore, the question of shifting to Agra from Allahabad came up and, ultimately, Babuji Maharaj did shift Satsang head-quarters to Agra.

Sometime prior to shifting to Agra, Bahinji one day took Babuji Maharaj to a wood with shady trees, near Pháphámaú (a suburb of Allahabad). Many Satsangis also went. Babuji Maharaj's throne, many utensils, eatables like Puri (hand-made bread of wheat flour, fried in clarified butter). Kachauri (hand-made bread of mixed flour of wheat and pulses, fried in clarified butter), Ráyta (a sour water) made with tamarind and containing Pakorás (cakes of flour of pulses, fried in clarified butter), curd and many other things were taken in a motor lorry. Satsang was held there and all participated in the Bhandara feast and took Prashad. A large number of Satsangis and Satsangins as well as their children accompanied Babuji Maharaj in lorries, Ekkas and Tongás (both horse drawn two wheelers). Similarly on another day at Bahinji's pleadings, Babuji Maharaj went for an outing on the bank of the river Ganges accompanied by Satsangis. Many thermos flasks were taken containing tea. Babuji Maharaj graciously took His seat on one of the wooden platforms which priests keep on the river bank for their use. Satsangis could have His Darshan for a long time. He then took tea, after which tea Prashad was distributed amongst Satsangis. While returning, Babuji Maharaj gave bagfuls of small coins to some Satsangis and ordered them to distribute them to beggars on the way.

In Agra, Bahinji used to be in the company of Babuji Maharaj almost all the time. In winter, she would very often go out at noon in the company of Babuji Maharaj for walks round the gardens. Once they went towards the Holy

Samadh. There, workers were sawing through large marble slabs. She said, "Maharaj, how nice it is to watch them sawing through marble, I shall also do it". At this Babuji Maharaj first mildly objected, saying "Oh no, you cannot drive the saw". But He then told Lala Tota Ram "All right, if she is so keen, let her try". So, she took her seat at one end of the saw, but who was to sit at the other end ? Lala Tota Ram went forward. But Bahinji stopped him, saying "No, not you, Maharaj has to be at the other end". Thereupon, Babuji Maharaj took His seat at the other end and together, they started driving the saw. Leaving the saw after some time, Babuji Maharaj rewarded the workers who were driving it before.

One day she went to Lado Bagh with Babuji Maharaj. By chance, she found plants laden with chillies there. She at once started plucking the chillies from the plants and placed them in Babuji Maharaj's hands. Babuji Maharaj graciously tasted one chilly and gave it back to her. The chillies, having been thus made Prashad, were distributed among Satsangis present there who took them in spite of their being hot.

One day, the plot in Soami Bagh which is named after Panga was visited. There was a fig tree on this plot. The figs were then ripe. Bahinji told Babuji Maharaj "Maharaj, I would like to taste those figs". So saying, she got some figs plucked from the tree. Babuji Maharaj graciously tasted a fig and the Satsangis, who were present there, received Prashad.

With a view to serving hot Khichri (a preparation of rice and pulses), Phulka (hand-made bread of wheat flour), etc. for Babuji Maharaj's Bhog (lunch) in the course of a long drive, she had got a large wooden box made in which she used to take a small oven, some fuel and also such things as a 'Belan' 'Chakla' a pair of tongs, some plates, metal cups, glasses, saucers. etc. which she got made to order and had such sizes and shapes that by putting one inside another, the

maximum number of them could be stored in a limited space. At any suitable place on the way, the car would pull up near a well under the shade of some tree and she would prepare the food in no time, which Babuji Maharaj would partake of.

Because of Bahinji's keen interest in vegetable gardens and the close attention she paid to them, lots of vegetables started growing in Soami Bagh and she used to distribute them amongst Satsangis. She was ever mindful of Satsangis getting the maximum quantity of such things. Such large numbers of vegetables like tomato, Kakris (a green vegetable like cucumber), cauli-flower, cabbage, brinjal, etc. used to be collected every day that even after distributing them among Satsangis of Soami Bagh, a lot of surplus would be left.

One winter, she started the practice of serving tea to Babuji Maharaj at 3-4 o'clock in the afternoon, which was followed by distribution of tea Prashad. Every afternoon, a bucketful of tea used to be prepared. Babuji Maharaj would take the tea and He would then distribute it as Prashad in earthen pots to Satsangis of Soami Bagh in batches on different days.

When any Satsangi brought any dress for Babuji Maharaj, she would write down his name on it. After it had been used by Babuji Maharaj she would have it given by Him to some other Satsangi. She saw to it that the person who made a Bhent of the dress did not get it back as Prashad, but somebody else got it.

Bahinji got from Rajpipla a large bedstead and a chair for Babuji Maharaj, which had been specially made as per specifications given by her. They have been kept in a room upstairs. On the day of Diwali, this room and the above bedstead would be nicely decorated with much illumination all around. Babuji Maharaj would take His seat on this bedstead and distribute "Khíl Batáshá" (fried paddy and a kind of sweet) to Satsangis.



Soamiji Maharaj was born on the eighth day of the dark half of the month of Bhádon (Janmáshdami day). Hence, on the occasion of the Janmashtami Bhandara, she used to get sweets prepared, which are generally made on the birth of a child, by boiling 'Sonth' (dried ginger), 'Jira', 'Gond', 'Gota', 'Mewa' (dry fruits) and 'Makhana' in sugar-syrup. Satsang used to be held at midnight in the room upstairs and Babuji Maharaj would distribute these things amongst Satsangis.

Bahinji prayed to Babuji Maharaj that, like Huzur Maharaj, He, too, might be pleased to compose Shabds (hymns). Babuji Maharaj, however, never gave any attention to this matter. The following conversation took place in this regard on May 16, 1949, with Babuji Maharaj.

Master Girdhari Lal :—Maharaj ! You have neither dictated any Bachan, nor composed any Shabd.

Babuji Maharaj :—I have not dictated anything special, but I got several letters written to my dictation in English to Mr. Myers and others. And, of course, my discourses in Hindi have been published.

Meghá :—Those discourses have not been written to Your dictation.

Babuji Maharaj :—But, surely, they are my discourses.

Megha :—You have neither gone through them nor have they been read out to You.

Babuji Maharaj :—No, I have gone through some of them, and many have been read out to me ; at several places, I have made corrections. The rest is all right. Whatever has been printed is all right.

Master Girdhari Lal :—You have also not chosen to compose any Shabd (hymn).

Babuji Maharaj :—I do not feel like doing that, nor is there any need to do so.

Megha put some similar questions to Babuji Maharaj again in 1947. His questions and Babuji Maharaj's answers are reproduced below.

Megha : Have You gone through these discourses ?

Babuji Maharaj : In the beginning, I went through some of them and, later on, they were read out to me also. Afterwards, since I had no time, I could neither go through them, nor did I get them read out to me.

Megha :—Then, Maharaj, some mistakes may have crept into them.

Babuji Maharaj : No, there are no mistakes. Sant Das has written them very carefully. What he has written is quite correct. He used to consult me while writing them. I asked him to write them. Though I could not revise them, it was at my bidding that he wrote them.

Bahinji prayed to Babuji Maharaj that some mango and jack fruit trees might be planted in the plot of land in front of well No. 2, in Soami Bagh. Babuji Maharaj graciously visited that place. Satsang was held there. He then got the above trees planted and distributed Prashad. There was a similar tree plantation 'ceremony' on another day on the plot to the west of Babuji Maharaj's house. A mango seedling struck roots there and has since grown into a tree.

The open space to the north of Babuji Maharaj's house was cleared of weeds, etc., and flower-beds were laid there. Construction of an artificial fountain was started but it could not be completed during Bahinji's life time. After her demise, an over-head tank and a pump for the fountain were put up, as a result of which the fountain started working smoothly. Babuji Maharaj went to have a look at the fountain. He graciously took His seat on a chair near it and the fountain was started in His presence. He was pleased to observe,

“It was her (Bahinji’s) heart’s desire to have a fountain here. I have fulfilled that desire today.”

Babuji Maharaj was pleased to grant Satsangis many opportunities of rendering Sewa on the pretext of Bahinji’s illness. Besides Satsangis, many non-Satsangis, too, visited her and were benefited by Babuji Maharaj’s Darshan.

Music cures diseases and it cheers the patient’s heart. Hence, Babuji Maharaj would often call expert musicians who could play on Sítár, Sárangí, Tablá, Pakháwaj, etc. and would listen to their music. Satsangis, too, used to get an opportunity of listening to it.

A certain Gujrati Vaid, “Mukhiáji”, who belonged to Kathiáwád. stayed near the Tikonía Bazar (triangular market) in Agra. Babuji Maharaj knew him already and He gave him a call. Mukhiáji was very old. He was very glad to get Babuji Maharaj’s Darshan and have the opportunity to talk to Him. He thanked his luck for Babuji Maharaj’s graciously remembering him. He used to be called every fourth or fifth day for examining Bahinji. He said that she would not survive till Diwali and if, by any chance, she did, she might then live for another six months or a year. She actually passed away before Diwali, on the day of the autumn full moon.

Babuji Maharaj called Vaid Jagan Nath from Ajmer for Bahinji’s treatment. He was, of course, a Satsangi, but he had not attended Satsang for the last twelve years. He also thanked his good luck, remembering that Babuji Maharaj had graciously called him on some pretext and had given him the opportunity of being benefited by His Darshan and Satsang.

Babuji Maharaj also called one or two other Vaid and Hakims of Agra, and to Shankar Lal, too, who was a Vaid from Beáwar, He granted the opportunity of rendering this Sewa. He also arranged for Bahinji’s treatment under a Vaid from Faizá-bád. She was under the treatment of

Doctor Govind Prasad Kapoor alias Govind Cháchá (uncle) too. He treated her with great care and diligence and would come to see her every evening. Doctor Házzá also regularly attended on her and rendered much Sewa. Bahinji's brother, Narayan Babu, of course, used to attend on her. Besides him, many other Satsangis also got the opportunity of doing this act of Sewa. Her dress had to be changed about fifty times everyday. Náthí, the washer-woman from Rajpipla, rendered this Sewa for several months. Two Gujrati women used to be in constant attendance on her, by turn. Dayal Saran, whom Babuji Maharaj has graciously described as "My loyal and faithful servant" in His will, and who also used to attend on her, passed many sleepless nights.

During her illness, Bahinji went to her brother and stayed with him for some days. Babuji Maharaj then used to visit her brother's place twice or thrice every day to give her Darshan. He too was in a weak state of health then and even walking was painful to Him. Hence, 2-3 persons used to take Him on a chair to Bahinji. She would take a little of only what Babuji Maharaj would send her after having tasted it Himself. If she was given anything to eat which Babuji Maharaj had not tasted before, she would say, "Keep it aside". One failed to understand how she came to know that the thing had not been made Prashad by Babuji Maharaj who, on His part, would always enquire, "Has she taken such and such thing or not"? If he approved of her taking any particular thing, He would first taste a bit of it Himself and only then send it to her. He was very often heard to say, "Bring that thing to me, I shall first taste a bit of it, otherwise, she will not take it".

A few days prior to Bahinji's passing away, her mother and all her brothers and sisters came to see her. All could get the benefit of Babuji Maharaj's Darshan and His Satsang.

Babuji Maharaj always used to be very mindful of Bahinji's ease and comfort. He would not allow His Huqqa

(hubble bubble) to be filled with water, lest in her weak state of health she might get headache by the noise made by the Huqqa. Only the Chilam (earthen vessel) containing the dressing of tobacco and charcoal fire would be there.

One day Bahinji asked Him, "Maharaj, do You not smoke Huqqa these days? I used to like its sound very much". Babuji Maharaj replied "Yes, I do, but without getting the bowl at the base filled with water". On hearing her, Babuji Maharaj asked Dayal Saran to fill the base with water as before and the sweet sound of "Haq, Haq" could again be heard as He smoked the Huqqa.

It was the day of the autumn full moon. At about 5 o'clock in the evening, Bahinji said she was feeling weak and she should be given some honey. She also asked to be helped to change side as she lay on the bed. But she again said that she wanted to sit up. She was helped to sit with the support of a large pillow. Babuji Maharaj, as usual, was attending to some office work on the verandah outside, just before the evening Satsang. Doctor Hazra came in the mean time. He was limping a little. Bahinji saw him limping and asked "Doctor, what is wrong with your legs? Did you have a fight at home?" Hearing her, the doctor started laughing and she, too, laughed. In the mean time, Babuji Maharaj came from the verandah outside, and asked her, "Should I go to Satsang?" She replied, "Please do as may be Your Mauj." Babuji Maharaj thereupon dressed up and taking His stick in His hand, He was on the point of leaving when doctor Hazra exclaimed "Maharaj ! She is going". Babuji Maharaj threw away His stick and was instantly by her side. He opened her eyes and said "There is still light in them". While massaging the crown of her head with His hand, He told the doctor "But you were saying that her heart was all right". It was then exactly 6 o'clock, and at that very moment she stretched her hand towards Babuji Maharaj with great effort. Babuji Maharaj put twentyfive rupees in her hand and then took the money as Bhet from her. The next moment she passed away.

Babuji Maharaj again changed His dress and did not go to Satsang. Soon the news of Bahinji's passing away spread throughout Soami Bagh and in no time, Babuji Maharaj's room, the verandah outside and the portico became packed with Satsangis.

Babuji Maharaj gave the order that no one should be prevented from coming inside and anybody could sit there as long as he or she liked. Babuji Maharaj Himself kept awake the whole night. Several times, He came and applied Sandal-wood oil to her body. Once he remarked, "Who says she is dead? She is very much alive, and is only sleeping".

The day broke and preparations were soon under way for taking the body to Agam Bagh for cremation. The previous evening Babuji Maharaj had already given this author all necessary instructions about the funeral procession indicating the route which the procession with the bier was to follow, the Shabds (hymns) which were to be recited at particular points on the route and so on. He had also told this author that while taking the body from His room to the verandah outside, the four persons at the four corners of the bier would be He Himself, Narayan Babu (Bahinji's brother), Bhushan Babu, and this author, and no one else should be allowed to touch the bier at that time; it was only after the body had been taken to the verandah and He had offered it flowers and garlanded it that others could come forward and touch it. These instructions were strictly followed the next morning. Babuji Maharaj was the first to place a garland on the bier after it had been taken to the verandah. Thereafter, a few prominent Satsangis offered flowers and garlands. Throughout the route Satsangis went on showering flowers and garlands on the bier. Proceeding through the new road from the direction of the court-yard, the procession halted before the Samadh near the well. As soon as the bier was lifted from the court-yard, recitation of the Shabd "Thou art the lamp and myself the moth" was started and it was finished by the time the well was reached. The Shabd "The

Guru's form has been implanted in my heart. I offer Him my body and wealth. I sacrifice myself again and again before Him" was recited in front of the Samadh. The procession made its way slowly to Agam Bagh to the resounding of RADHASOAMI Nam all along the route. On reaching Agam Bagh, the body was placed on the pyre, followed by the recitation of the Shabd "I have been blest with the Guru's Suhág (spouse-hood)" as well as some other Shabds, after which, fire was applied to the pyre. Babuji Maharaj graciously shouldered the bier several times on the way and, with His own hands, He placed sandal-wood on the pyre. Taking His seat on a chair in front of Agam Bagh, He very graciously observed "Many offer body, mind and wealth as Bhet, but she made a Bhet of her very life (Surat)".

Chhutan Babu asked Babuji Maharaj, "You had the Shabd 'The Guru's form has been implanted in my heart. I offer Him my body and wealth and I sacrifice myself again and again before Him', recited. The Guru's form is in Trikuti. So, does that mean she had access up to Trikuti" ? Babuji Maharaj replied, "Why? All the stages up to Radhasoami Dham have been mentioned in the Shabd".

Bahinji had purchased beautiful pieces of some brocade, some blue velvet and also some white furred velvet. While giving them to Lala Tota Ram, Babuji Maharaj said "I do not know what she wanted to make for me out of these pieces. Any way, you now arrange to make with them what ever can be of use to me. If anything falls short or anything else is required which goes nicely with these pieces, you can purchase it from the market".

Accordingly, a quilt was made for Babuji Maharaj with the brocade and a mattress for His use with the blue velvet. To fix borders on the quilt, very costly laces with gold embroidery work were purchased. Babuji Maharaj continued to use this quilt in winter so long as it did not show visible signs of wear and tear. Afterwards He gave it to Bhushan Babu. Two coats and two jackets were made for Babuji.

Maharaj from the white furred velvet. As for their lining Nepalese woollen pieces were used. Babuji Maharaj made full use of these coats and jackets.

Bahinji's bed-stead was given by Babuji Maharaj as a gift to Prabhat Kumar Chatterji alias Daku Babu who served Him as His driver. Bahinji's dresses were distributed by Him among female Satsangis. He gave one silver vessel to doctor Hazra.

Bahinji's pictures (photos) of her earlier days are there but no photograph of her later years is available as she would never agree to being photographed. She would slip away whenever any photograph was about to be taken, so much so that she even avoided being included in the group photograph which was taken at the time of the ear-piercing ceremony of Anand Mohan, her grand-son, that is, Bhusan Babu's son, though it was she who was responsible for this ceremony being held with great pomp and grandeur.

After Bahinji's demise, Santo Babu wrote a letter from Allahabad to Babuji Maharaj in which, after expressing much grief and sorrow, he specially mentioned how mindful she always used to be of Babuji Maharaj's ease and comfort. Santo Babu, in this letter, also pleaded with Babuji Maharaj that now that there is a sudden change causing a sort of vacuum in this regard, He may graciously take care that there may be no untoward influence on His health.

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## Chapter 52

### VAKIL DURGA PRASHAD

Soon after Kunwar Shiv Raj Bali, an old Satsangi of Huzur Maharaj's time, had joined his duty as the office Superintendent in the Fatehpur collectorate, he and Vakil Durga Prashad had some discussion on Parmarthi matters. Babu Durga Prashad was the secretary of the Fatehpur Arya Samaj. He was a very intelligent person, a good speaker, a



B. A. in English and an LL. B., too. As a lawyer, he had a sound practice. He maintained his contact with Kunwar Saheb, and everyday they used to discuss some Parmarthi matter or the other. Babu Durga Prashad would ask questions and Kunwar Saheb would answer them. Discussions went on continuously for several days. Ultimately, Kunwar Saheb advised Babu Durga Prashad that he should go to Allahabad, have Babuji Maharaj's Darshan and also attend His Satsang; there, he would get clear and comprehensive answers to all his questions. Accordingly, Vakil Saheb went to Allahabad. He reached there at night and entered into discussions with some Satsangis. This continued till late hours in the night. It was 1 o'clock and all went to sleep. Peace and satisfaction still eluded the Vakil Saheb.

Babuji Maharaj came to the morning Satsang and as the Vakil Saheb just had His Darshan, half of his questions vanished in the air. The remaining ones were solved as soon as he heard Babuji Maharaj's first discourse. The poor fellow was very much ashamed and he begged of each one of those with whom he had discussions the previous night to pardon him. He touched Kunwar Shiv Raj Bali's feet, saying that never in his life could he forget how much obliged he had been to Kunwar Saheb. He applied for initiation the same day. Babuji Maharaj told him "Wait a little, there is no need to hurry. Understand the faith thoroughly. The opportunity of getting initiated is not slipping away from you. I shall certainly initiate you, but I shall do so only when I find you firm and mature in your faith. Besides, all worldly considerations and element of fuss will have to be eliminated. The Vakil Saheb was at his wit's end after listening to Babuji Maharaj's discourses for 2-3 days. He had no longer any doubts. Babuji Maharaj then graciously initiated him. He tried to touch Babuji Maharaj's feet with his forehead. Babuji Maharaj withdrew His feet but the Vakil Saheb managed to touch them with his hands. Rebuking him, Babuji Maharaj said "If you do that again, you will not be allowed to come

to Satsang. It would be enough to pay obeisance from a distance with folded hands and look at me attentively”.

The Vakil Saheb went back to Fatehpur after receiving initiation. Kunwar Saheb had returned already. Back home, the Vakil Saheb got lost in such a state of intoxication and elation as a result of a day or two's Abhyas that he made straight for Kunwar Saheb's house and firmly entrenched himself there, not to return home. He would neither go to the court nor do anything else. He would not leave even when his family-members came to take him back. His relations started abusing Kunwar Saheb, alleging that he had cast some spell on Vakil Saheb who seemed to have lost all sense and would neither eat nor drink anything. Indeed, the Vakil Saheb was in a strange condition. Kunwar Saheb, too, was very much upset, thinking that people would speak ill of him, if by any chance, the Vakil Saheb died while in this condition. That would make matters worse for him.

Kunwar Saheb first wrote a letter to Babuji Maharaj, explaining everything and he then went to Allahabad and personally submitted to Him that the Vakil Saheb had now become a menace to him and that Babuji Maharaj, in His mercy, might please save him and extricate him from the clutches of the Vakil Saheb, for, if the Vakil Saheb died while in his present state, his family-members would hurl abuses on him (Kunwar Saheb) as long as he lived. Hearing Kunwar Saheb, Babuji Maharaj observed “He has made too great an exertion and over-strained himself in performing Abhyas at the very outset. As a result, he has made contact with Shabd due to which, he is in a state of intoxication. He will calm down and become normal in a few days, and there is no need to worry. Wish him Radhasoami on my behalf and tell him not to practise Bhajan, rather, he should stop it altogether, for a few days. He should go on practising Sumiran and Dhyān only. Shabd Abhyas, with ears closed, should be suspended for the present”.

Going back to Fatehpur, Kunwar Saheb explained to Vakil Durga Prashad what Babuji Maharaj had told him and wished him (Vakil Saheb) Radhasoami on His behalf. Thereupon the Vakil Saheb opened his eyes. He then paid obeisance, said a few words and seemed to come back to his senses. Thereafter, he went home and started talking to his wife and other members of his family only in so far as it was absolutely necessary. He would not talk much with anybody. Slowly and gradually, he started assimilating his state of intoxication and he also began to attend to his work as a lawyer. Even then, he would spend rather too long a time in practising Bhajan, reciting from the holy books and attending Satsang.

Vakil Saheb's clients began to doubt if he would at all be able to argue their cases in the court since he would pay no attention to the matter nor would he go through the documents and papers. While going to the court, he would have just one glance at the file on the top, at the bottom and at a few other places, but he would win his cases all the same. His clients were convinced that he was a saintly person, and so, no matter whether he studied the papers or not, his Guru Maharaj bestowed on him the necessary powers, because of which, he won his cases. The whole of Fatehpur resounded with his praise.

In those days, a Munsif, who belonged to the Dayal Bagh group, happened to be posted in Fatehpur. He always tried to see to it that the Vakil Saheb lost his case, but the Vakil Saheb would raise some point of law or the other and take him to task saying "You are being obstinate without looking into the provisions of the law and are going to give a wrong decision, you may do so, but I shall prefer an appeal against your decision and win my case". Frightened by this threat, the Munsif would give a decision in favour of Vakil Saheb.

Vakil Saheb soon started making very frequent visits to Allahabad to attend Babuji Maharaj's Satsang. Babuji

Maharaj would very often chastise him, saying that if he did not attend to his professional duties with care and attention, He would give orders not to allow him to enter the Satsang compound. After this warning he started visiting Allahabad less frequently, but whenever he did so, his condition in Allahabad would be abnormal. Quite often, he would withdraw to such an extent while engaged in Dhyan, that he would become unconscious and would be oblivious of his physical condition. He would sit down on the lane outside the Satsang compound or some such place and would remain sitting there. If any Satsangi chanced to notice him, he would carry him to the Satsang hall and get him seated there.

In Satsang, Vakil Saheb would sit quietly. Babuji Maharaj, taking His seat on the throne, would daily enquire about him and want to know where he was sitting. At this, Vakil Saheb would duck lower and try to hide himself; he would be seen wishing Radhasoami with folded hands resting on the crown of his head. No matter how repeatedly Babuji Maharaj would ask Vakil Saheb to come near Him, he would not speak a word. Babuji Maharaj would then say "Never mind, do not disturb him. Let him remain sitting there. Only tell me who is sitting next to him. I shall then know where he is from a distance". This state of affairs continued for several years. Babuji Maharaj would quite often ask him to come near Him, but he would never do so of his own accord. Satsangis would catch hold of him and forcibly take him before Babuji Maharaj. Seeing him, Babuji Maharaj would smilingly ask him "How long is your present condition going to last? You have to assimilate things within and proceed. With us here importance is attached to proceeding while retaining full consciousness, both internally and externally. If you are lost within or without, half the bliss is gone or marred."

It took him several years to come to normalcy. Thereafter he was able to present himself, before Babuji Maharaj

and talk to Him quite freely. He rendered quite a good deal of service in connection with the case with Dayal Bagh. He would always be ready and eager to do acts of Sewa and he actually started rendering all kinds of Sewa with great enthusiasm, so much so, that once when tap water in Allahabad would not reach places at higher levels, he, with other Satsangis, would bring pitcherfuls of water to Babuji Maharaj's house from a great distance. For the use of Babuji Maharaj's family, he started bringing from Fatehpur many things which were readily available there such as wheat, gram, rice, molasses, tobacco, and so on. He would unload from the Tonga (horse-drawn two-wheeler) bags weighing 80 - 100 Kg. at the end of the lane along the Satsang compound and, from there, would carry them with the help of some Satsangis to Babuji Maharaj's house. He would not disclose how much these things had cost him. If Babuji Maharaj would press him to do so, he would prepare some kind of account, and accept only a small sum as the cost of those things. Otherwise, he would not charge anything at all. And Babuji Maharaj, in His grace, would accord His approval.

Vakil Saheb also made Bhents of large sums of cash money. Once, he offered ten thousand rupees as Bhent. Babuji Maharaj graciously accepted this Bhent and had it credited to the Samadh accounts. Prior to his death, he, by a will, made a Bhent of all his money totalling several thousand rupees. He also built a house in Soami Bagh, Agra.

Vakil Saheb used to accompany Babuji Maharaj to all places visited by Him, and on the journey by rail, he would run hither and thither to reach food to Satsangis and would also load and unload their baggage. Indeed, Vakil Saheb became Babuji Maharaj's favourite in every sense of the term. Whenever there used to be preparations for any trip, Babuji Maharaj would call him and ask him to take charge of all His baggage.

Whenever Vakil Saheb came to Allahabad from Fatehpur, he would bring with him large quantities of wellknown

sweetmeats of that place (Fatehpur), after having got them freshly and nicely prepared. Babuji Maharaj used to like mangoes with thin and sweet juice, fit for sucking, but they are difficult to obtain. Usually, if the mango is sweet, its juice is not thin, and if the juice is thin, the mango is not sweet. It is only after a good deal of search that one can get mango with sweet and thin juice.

Vakil Saheb had some mango trees in Fatehpur, for whose fruits Babuji Maharaj had a special liking. Every year, Vakil Saheb used to send several parcels of these mangoes, and Babuji Maharaj used to take them with great relish. Babuji Maharaj at times would have sweet jokes with Vakil Saheb. He would ask "Where is Vakil Saheb ? Is he hearing me or not ? Does he follow what I am saying?" Others would respond for him, "Yes, Maharaj ! He is hearing You".

Whenever Babuji Maharaj used to put up in Prem Niwas at Pipal Mandi, He and Tauji Saheb would occupy the small room and other Satsangis of Allahabad would stay in the room outside. Babuji Maharaj used to keep the door of the small room shut. If Tauji Saheb would request Him to open the door, Babuji Maharaj would say that He had no objection to getting the door opened but He was afraid of gunners and archers ! Tauji Saheb would smile and ask "What did you say ? Who are the archers and who the gunners?" The names mentioned by Babuji Maharaj included that of Vakil Durga Prashad also.

Vakil Durga Prashad was the topmost lawyer of Fatehpur. Whenever he wanted to visit Allahabad, mercy, quite often, would so have it that some business or the other connected with the court would automatically crop up and the client would force Vakil Saheb to come with him to Allahabad at the client's expenses and he would pay Vakil Saheb extra fees.

Vakil Saheb would never make a Bhent of less than 5-10 rupees. Quite often, when he wanted to offer a larger sum as Bhent, e. g, 25, 50, 100 or 200 rupees, he would fold

the currency notes and make them into such a small wad that one would think that it was a currency note worth 5 or 10 rupees only. Babu Guru Mauj Saran would put it straight into his pocket without even having a look at it. Afterwards, when he would open the wad, currency notes worth some times 50 rupees and, at other times, 100-200 rupees would come out. He would then submit to Babuji Maharaj, "I thrust the wad in my pocket, thinking that it contained currency notes worth 5-10 rupees, but now I come to know that Vakil Saheb made Bhent of large sums of money stealthily". Babuji Maharaj would tell Babu Guru Mauj Saran "In future, keep an eye on what he offers as Bhent and count the money before accepting it and also let me know the amount at once. This is meaningless spending of money. He does not know how to save even small sums, but spends all his money".

Whenever Babuji Maharaj used to go to Agra on the occasions of Bhandaras, He would have letters written from Allahabad to Vakil Saheb asking him to bring food for so many persons at Fatehpur Station at the time of arrival of the train there.

Vakil Saheb used to wear very simple dress. When he used to come to Allahabad on some court business, he would bring with him a Dhoti and Pajamas in a pillow-case and no other dress. While going to court, he would put the Pajamas on and, coming back, would put on the Dhoti in the evening and keep the Pajamas back in the pillow case. When he would go to bed at night, he would use the same pillow-case stuffed with the Pajamas as his pillow. He kept a small bedding permanently in Allahabad Satsang for his own use. When in Allahabad, he would spread it and lie down on it.

When Babuji Maharaj shifted to Agra, he, too, went there and started staying in the house built by him. During his last days when his illness took a serious turn, Babuji Maharaj visited his house several times to see him and give him Darshan. He passed away in Soami Bagh, Agra, on

November 26, 1940, at the age of sixtyone. He received initiation from Babuji Maharaj in 1908.

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### Chapter 53

#### SETH MOOLJI BHAI BAROT

His father's name was Daulat Bhai. So, according to Gujrati custom, his full name was Moolji Bhai Daulat Bhai Barot. He was a Rajput. In the beginning, his financial condition was bad, because of which, his earlier years were beset with great trouble and misery. He was born in Rájpiplá in 1877.

He received initiation from Babuji Maharaj in Allahabad in 1910. It was through Param Hans Ji that he joined the Radhasoami Faith, and he was perhaps the first Gujrati to become a Satsangi through Param Hans Ji. After Maharaj Saheb's departure to His original abode, Param Hans Ji wandered from place to place for some time. Then he reached Rajpipla and settled down at a place called Dharmeshwar which is at a distance of about two miles from Rajpipla. There, he would talk to people sparingly and, for the most part, keep mum. He would not take any solid food. He used to cut Doob (a kind of grass) into small bits and drink the juice exuded from them as they were wrung and pressed. Param Hans Ji used to have many visitors at Dharmeshwar. He had travelled through many villages of Gujrat before coming to Rajpipla, and making Dharmeshwar as centre he used to wander a lot, in all directions. Moolji Bhai Barot, too, started visiting him, and slowly and gradually, they became more and more intimate with each other. Moolji Bhai used to practise Pranayam, etc. and engage in recitations from holy books and religious worship. Param Hans Ji promised to acquaint him with true methods of spiritual practice. Moolji Bhai, too, got interested and took Param Hans Ji to his shop, called "Píthá" where he used to sell timber.



## PARAM HANS JI



Param Hans Ji gave out the secrets of Radhasoami Mat to Moolji Bhai and also told him to go to Babuji Maharaj in Allahabad and receive initiation from Him. Moolji Bhai, of course, felt very enthusiastic at this but he was somewhat hesitant to undertake such a long journey and go to an unknown place. He requested Param Hans Ji to accompany him and, being hard pressed, Param Hans Ji agreed. But just before the train left the Baroda station, Param Hans Ji got down on the platform and braced him up, saying that he should proceed without any fear and the Lord would take care of him. And so, Moolji Bhai, and another person who accompanied him, reached Allahabad and both received initiation from Babuji Maharaj.

Slowly, the number of Gujrati Satsangis started increasing. Allahabad being at a great distance from Gujrat, not many people could come from there. More would be visiting Agra

on the occasions of Bhandaras. Still, there were many who could come to Agra too, with great difficulty. Param Hans Ji continued to go from place to place with Rajpipla as his head quarters. Many people used to come to Param Hans Ji in Rajpipla from far-off places. Moolji Bhai arranged to provide food and accommodation to those persons. His business-partner would severely take him to task saying that if he spent so lavishly on them, how was he going to save money. Moolji Bhai, however, would not care at all. He would always extend warm hospitality to Satsangis. Once a year, there would be a congregation for three days at which five to six hundred people would gather. It was Moolji Bhai who used to meet all their expenses. Such congregations used to meet till a year or two after the passing away of Param Hans Ji on the ninth day of the dark half of Jeth in the year 1979 Vikram, but, thereafter, at Babuji Maharaj's bidding, these were stopped.

After Param Hans Ji's demise, there was considerable improvement in Moolji Bhai's financial condition and he came to be known as a millionaire. But he was not at all vainglorious or proud of his wealth. His standard of living was so moderate and simple that none could even imagine that he was a millionaire. In the same way, in Parmarth, too, he would never show off. He used to be all-humility in his dealings with others. He would be prepared to serve anybody at any time. He was, indeed, a devotee of a high order.

He used to deal in timber and would take forests on contract. He used to send catchew, catchew-extract and honey for Babuji Maharaj's use. In summer, he would send mangoes too. In addition to these, he would send to Babuji Maharaj long pepper which had been triturated continuously for eight days and nights. Long pepper acquires extraordinary qualities as a result of this treatment. This is highly spoken of in Ayurved (Hindu system of medicine). Persons doing the trituration are changed every one or two hour and care is taken that as soon as one person stops, another takes

over. For this work, Moolji Bhai used to write letters to Satsangis in several villages in the neighbourhood and 100-125 of them used to gather at his place. Recitation from the holy books would continue uninterrupted for eight days and nights while trituration of the long pepper would be going on. Long pepper specially treated in this manner would be sent for Babuji Maharaj's use. When the stock with Babuji Maharaj was about to be finished in 5-6 years, He would tell Moolji Bhai accordingly or get letters written to him, when preparation would be started afresh in the same manner. Moolji Bhai also got beautiful almirahs and bed-steads made which were then sent to Babuji Maharaj for His use. Moolji Bhai thus made good use of his money in a true sense. Once he wrote to all Gujrati Satsangis informing that anyone amongst them could come and stay with him for a month if he so desired; he would be given two meals a day and he could devote all his time to the practice of Dhyan and Bhajan.

Moolji Bhai had a Satsang hall built in his timber shop or "Píthá". Satsang is held there everyday, and when Babuji Maharaj visited Rajpipla, it was in this very hall that Satsang was held and Babuji Maharaj delivered His discourses. The ceremony of laying the foundation of the hall was conducted by Param Hans Ji. He expired on the very next day. Since he was a Sanyasi (wandering mendicant) his body was thrown into the Narbada river to be carried away by the currents. He had some premonition of his end. Some people also got some hints in this regard. For example, four days prior to his death, while coming to Rajpipla from a village, he had told the station-master there that he would not come to that village any more.

Bahinji Prem Sanwariji used to regard Moolji Bhai as a devout practitioner of the Radhasoami Faith, a true Parmarthi and a devotee of a very high order. One day, she prayed to Babuji Maharaj that He might be pleased to give more prominence to Moolji Bhai and Sant Das. By 'giving more prominence', she probably meant the bestowal

of special mercy and the opportunity of doing some special act of Sewa. By Mauj, Babuji Maharaj elevated Moolji Bhai to a high region. Sometime prior to his death, Babuji Maharaj appointed him as a member of the Central Administrative Council and gave him general permission to initiate seekers into Radhasoami Faith. When he was about to leave Agra for Rajpipla for the last time, Babuji Maharaj graciously sent for him and gave him four fruits in a silver plate. Shortly after, he went to Rajpipla and fell ill there. And he passed away on February 24, 1941.

### SETH MOOLJI BHAIR BAROT



His family-members celebrated his Bhandara in Soami Bagh with great pomp and grandeur and distributed "Lotás" (bowl shaped metal vessels) made of Moradabad brass to Satsangis through Babuji Maharaj's hands. Babuji Maharaj was pleased to shower great mercy in the matter of distribution of "Lotas". He Himself got letters written conveying instructions together with sketches (diagrams) of the Lotas, as to their shape and size. Several samples came from Moradabad from which three sizes — large, medium and small—were selected, and about two thousand of such "Lotas" were

distributed. Till then, on all previous occasions, when 'Lotas' had been distributed, Babuji Maharaj gave one "Lota" to each family. But on this particular occasion, He was pleased to give 2-3 Lotas per family. Families which were lucky to get 2-3 Lotas, wondered how was it that they were now getting 2-3 Lotas, each, while previously, they always used to get one Lota only. Babuji Maharaj distributed the Lotas with great pleasure and enthusiasm. It was Moolji Bhai's sons who put in hard work and bore all necessary expenses for preparing films depicting some of Babuji Maharaj's activities as well as gramophone records of His discourses and conversations with Satsangis.

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#### Chapter 54

#### DOCTOR SARKAR



Doctor Hari Sádhan Sarkar received initiation from Huzur Maharaj in 1898 A. D. He was a physician in a merchant ship. He was very efficient in his professional work and a man of principle. Due to the influence of his friendship with Doctor Malik, he turned a homoeopath from an allopath. He used to claim that he could cure any patient

by his medicine. Babuji Maharaj would often joke with him and say "If you have lost a key, you will have only to take a pill from Doctor Sarkar and drop it through the key-hole, and the lock will open."

Doctor Sarkar always treated Satsangis free of charge. He was considered to be the top most physician of Allahabad. Patients used to come to him from great distances. At times, they would also take him to their respective places, paying him handsome fees.

He accompanied Babuji Maharaj to all places visited by Him. The news would reach the place before he arrived, and patients would be coming to him in large numbers. On this pretext alone, many reaped the benefit of having Babuji Maharaj's Darshan.

Men and women of Indore were very much benefited by his treatment when Babuji Maharaj visited that place in 1935. Doctor Sarkar paid several visits in his professional capacity to the houses of Seth Sir Hukum Chand and Rai Bahadur Seth Hira Lal. Sir Hukum Chand one day paid a courtesy-visit to Babuji Maharaj. Rai Bahadur Seth Hira Lal came to the Satsang held at General Bhawani Singh Ji's place.

At the time of leaving Indore, there was some friction over the full payment of Doctor Sarkar's bill by Sir Hukum Chand though Doctor Sarkar had charged him the same fee as he would accept from others. Sir Hukum Chand's illness was such that no other physician had been able to cure him, while under Doctor Sarkar's treatment, he was completely cured. Babuji Maharaj told Doctor Sarkar, "Accept whatever he offers and don't press for more. That money is not good, which hurts any one to part with".

In 1935 when Doctor Sarkar was in Indore, the Maha Rana of Dholpur gave him a call for his treatment. But Doctor Sarkar would not agree to go at the cost of Satsang. Thereupon, the Maharana went on making offers of higher and still higher fees, so much so, that ultimately he even

agreed to pay four hundred rupees per day. Doctor Sarkar's reply was that he would not leave Satsang and proceed to Dholpur howsoever large an amount he was offered as fee.

When Babuji Maharaj permanently shifted to Agra, Doctor Sarkar, too, started staying there. He built a house for his own use. Babuji Maharaj graciously visited that house and held Satsang there. Babuji Maharaj would jokingly say, "It can be hardly called a house. It is a cage hanging by a rope".

After the shifting of Satsang head-quarters from Allahabad to Agra and until such time that construction of "Sukh Niwas" had been completed, Bhog Bhandaras used to be held at Doctor Sarkar's place under Babuji Maharaj's order. No professional cooks were employed for this purpose, every thing used to be done by Satsangins, especially, Bengali ladies. Doctor Sarkar used to look after this work with great care and the ladies who took upon themselves this act of Sewa, used to prepare food with great love and enthusiasm. Babuji Maharaj Himself would give considerable attention to this matter and He would keep Himself informed of every detail whether big or small. The food which was prepared used to be very nice and delicious.

In Babuji Maharaj's long journeys by car, Doctor Sarkar used to accompany Him in his own separate car. In 1938, when Babuji Maharaj went to Benares by car from Agra, the party reached Kanpur when it was already past evening. Babuji Maharaj and those accompanying him stayed for the night in a Dharamshala (public rest house) adjoining the railway station. There, Doctor Sarkar, had a severe attack of asthma. It was thought it would be difficult to proceed on the journey next morning, but, by grace, his condition improved by the time the journey could be resumed.

Doctor Sarkar translated Sar Bachan Prose into Bengali. This book has gone into print. Doctor Sarkar was well versed in Sanskrit, Bengali, Hindi and English. He made a thorough study of the subject of logic. He made good use of his learning and knowledge for Satsang work

He was very regular in the practice of Dhyān, Sumiran and Bhajan. He would not eat and drink anything without first remembering Radhasoami Dayal. If he would ask for a glass of water while in his chamber, he would first perform Dhyān for 2-3 minutes with eyes closed and only then raise the glass to his lips. Whenever any Satsangi came to him for medicine, he would receive him very cordially and give him a patient hearing as he narrated his complaints and troubles.

Doctor Sarkar fell ill in 1941. Whenever ill, he would be either under his own treatment or under the treatment of Babuji Maharaj, but not of any third person. Even if seriously ill or suffering some acute pain or trouble, he would remain cheerful, without even a sigh or "Oh". He used to say "I have Laddus (sweet-balls) in both of my hands. If I live, it is all praise to Him, or if I die, to Him is the praise all the same". He passed away in Soami Bagh, Agra, on July 17, 1942 at the age of sixtyfour.

He had made a will to the effect that so long as his wife was alive, she would get the interest on his money and other benefits accruing from it. After her death, all his money would be credited to Satsang funds as his Bhent.

Doctor Sarkar had one daughter by his first wife. Babuji Maharaj was graciously present on the occasion of her marriage in Calcutta. Hence, it seems proper to give here an account of Babuji Maharaj's Calcutta visit in 1924.

The immediate cause of this visit was Bibi Rani's illness. She had been keeping indifferent health for the past two months. Actually, the intention originally was to go to a place near the sea, that is, up to Jagan Nath Puri. But in Calcutta, her health started improving and she recouped very fast. Hence, the plan to proceed further was given up.

It was arranged that Babuji Maharaj and His family would stay in Babu Gulab Rai's house in Calcutta. Babuji Maharaj and party left Allahabad for Calcutta, starting by the Punjab Mail on November 22, 1924. Arrangements for tea were made by Master Girdhari Lal and Lala Jag Mohan



Das at Moghal Sarai Junction station, and by Babu Shiv Saran Lal Vakil at Patna Junction station. Many Satsangis were present at the Howrah Station to receive Babuji Maharaj and party.

As the news of Babuji Maharaj's arrival in Calcutta spread, Satsangis from all places in the neighbourhood of the city started coming to His Satsang in increasingly large numbers, not to speak of Satsangis belonging to Calcutta proper and Howrah. Like thirsty people running for water, they used to flock to Satsang both morning and evening full of love and regard as if they had found some lost treasure. Even on week days, many would be attending Satsang and, on holidays, their number would be legion. Discourses were delivered in Satsang like rain coming down in showers. Many non-Satsangis used to come to listen to discussions on Parmarth and they would also engage in conversations with Babuji Maharaj. There were several European visitors also. Babuji Maharaj had to initiate a large number of people, so much so that at times He would say that He had got tired of initiating so many of them daily and, in future, He would be giving initiation every third or fourth day, instead.

Babuji Maharaj had several times asked Doctor Sarkar why he was not searching for a suitable match for his daughter Indú. Such was the Mauj that within 4-5 days of Babuji Maharaj and party's reaching Calcutta on this trip, the groom was selected, who happened to be the son of Doctor Baikuntha Nath Datta a Satsangi of Huzur Maharaj's time. A short account concerning him is given below.

"Doctor Baikunth Nath Datta was a renowned physician of Shibpur, Howrah. He received initiation from Huzur Maharaj in 1889 and used to come to His Satsang off and on, sometimes alone and at other times, with his family. At the time of Huzur Maharaj's departure to His original abode, he was in Agra.

After Huzur Maharaj's passing away, Doctor Baikunth Nath Datta used to attend Maharaj Saheb's Satsang in Atar-

suiya, Allahabad. When Maharaj Saheb visited the Dumraon estate, he too, went there to have the benefit of His Darshan and Satsang.

Satsang used to be held twice every day in Doctor Baikunth Nath Datta's house and this continued till 1906 when he passed away at the age of sixtyfour. He left behind his wife, five sons and six daughters, almost all of whom are Satsangis."

The marriage between Doctor Baikunth Nath Datta's youngest son, Sant Saran Datta and Doctor Sarkar's daughter was celebrated in Babu Hemant Kumar Sinha's house. As long as the marriage rites continued, Babuji Maharaj was graciously present there. There were Bhandaras and festivities on a grand scale under the aegis of Doctor Sarkar.

Babuji Maharaj graciously visited Doctor Baikunth Nath Datta's house, that is, the bridegroom's place, the next day. On the third day, He was pleased to visit "Hawa Khana", the house of Brojen Babu, the eldest brother of the groom. Satsang was held there and Babuji Maharaj graciously distributed with His own hands small plates containing Prashad.

On December 25, 1924, there were Satsang and Bhandara in Babu Maharaj Kishore Khanna's house. The entire place was brilliantly illuminated by a large number of electric lamps. Babuji Maharaj's throne was placed at the centre and it was very nicely decorated. The throne had a velvet canopy with a chandelier at the middle. The brilliant reflections of small figures of birds inside the chandelier were very beautiful to look at and they made the throne doubly attractive.

As soon as Mangalacharan (salutation) started, the whole place awoke to its sonorous tune. Recitation from the holy books was then taken up. By Mauj, the Shabds (hymns) which came to be recited were such that on hearing them intense love and emotion surged forth in the hearts of Satsangis. And Babuji Maharaj, in His grace, delivered such forceful discourses on them which produced a profound influence

on the entire audience. The whole atmosphere was charged with love and bliss. Satsang was followed by Bhandara feast.

A third Bhandara was held on December 28, 1924, at Hemanto Babu's place after Satsang which followed tea Prashad. As Satsangis were seated in rows for the Bhandara, Babuji Maharaj passed by them, casting His benign glance on all.

Babuji Maharaj was pleased to visit the houses of several other Satsangis also, like Babu Bhairav Datta, Babu Abhay Charan, Babu Ramapada Mukerjee, Babu Saroj Mohan Mukerjee, Dina Babu and so on. Satsang, too, was held at the houses of some of them.

Babuji Maharaj and party left Calcutta on January 2, 1925. Many Satsangis came to the station with flowers and garlands to see them off. There was a big crowd at the station. Many non Satsangis, too, reaped the benefit of Babuji Maharaj's Darshan on the platform. After he had boarded the train, Satsangis offered Him Bhent. Bouquets and garlands were offered and then all wished Him their last Radhasoami.

On January 3, Babuji Maharaj and party reached Deoghar and put up in Babu Sashi Bhushan Bose's house. It is a charming open country, with bracing winds blowing and hills skirting it all round. It is a most delightful resort.

Leaving Deoghar on January 11, 1925, Babuji Maharaj and party halted at Patna as Munshi Shiv Saran Lal's guests. Babuji Maharaj returned to Allahabad on January 14, via Gaya.

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## Chapter 55

### DOCTOR DWARKA NATH

Doctor Dwarka Nath was born in Delhi on the day of the autumn full moon in 1922 Vikram corresponding to October 5, 1865 A. D. The name of his father was Munshi

Visheshwar Nath and that of his grand-father, Munshi Kedar Nath.

Munshi Kedar Nath and Huzur Maharaj were friends from their very childhood. On Huzur Maharaj's advice Munshi Kedar Nath started visiting Soami Bagh every Sunday. His grandsons, Doctor Dwarka Nath and Doctor Baij Nath, also used to come with him. At that time, Munshi Visheshwar Nath was staying in Panni Gali. Later on, he shifted to the locality called Maitthan. Doctor Baij Nath used to say that he did not remember much of those days except that there used to be a bedstead in Soami Bagh on which Soamiji Maharaj would take His seat and all round that bedstead people would remain standing. Doctor Dwarka Nath was older than Doctor Baij Nath by seven years. Doctor Dwarka Nath is, therefore, likely to recollect that sight more vividly and in greater detail. After Soamiji Maharaj's departure for His original abode, all of them used to go to Panni Gali to have Radhaji's Darshan.

Munshi Kedar Nath received initiation from Huzur Maharaj in 1881. At that time, Doctor Dwarka Nath's father, Munshi Visheshwar Nath, was the Head Accountant in the Agra office of the Rajputana Malwa Railway.

That year, that is, in 1881, he was transferred to Ajmer. Hence, all of them shifted to Ajmer and started staying in a locality called Lákhan Kothri. It was Doctor Dwarka Nath's grand-father, Munshi Kedar Nath, who was the first person to be initiated by Huzur Maharaj. On joining Satsang, he gave up meat diet and intoxicants. But for six years after receiving initiation, he did not get the opportunity of having Huzur Maharaj's Darshan and attending His Satsang. At home, he would practise some kind of Yoga and engage in oblation with fire, recitation of Gitá etc., and at the same time, would recite Shabds (hymns) from Sar Bachan Poetry, especially the Shabd "Thou art the prop and support of each and every pore of my body".

He went to Agra for Huzur Maharaj's Darshan and Satsang four years prior to his death in 1891. Doctor Dwarka Nath, too, accompanied him then. Huzur Maharaj showered great mercy on Munshi Kedar Nath on that occasion. He gave up the practice of Yogas, oblation with fire and recitation of Gita, and applied Himself to Satsang whole heartedly. Thereafter, he used to visit Agra quite often and would attend Huzur Maharaj's Satsang for several months at a stretch, each time.

Doctor Dwarka Nath first received initiation in 1888 from Badri Prasad, a Satsangi of Ajmer, with Huzur Maharaj's permission. In 1891, he went to Agra and received initiation directly from Huzur Maharaj there.

Doctor Baij Nath went to Agra in 1890 to appear at the F. A. Examination. At that time, his grand-father, Munshi Kedar Nath was present in Huzur Maharaj's Satsang. He prayed that Huzur might be pleased to initiate Doctor Baij Nath. Huzur Maharaj in reply said that the boy was too young and he would be given initiation next year. Accordingly, the whole family went to Agra in 1891 and Huzur Maharaj initiated them all in the "Bhajan Ghar". Munshi Kedar Nath passed away a few days after.

The name of Doctor Dwarka Nath's mother was Achraji. Huzur Maharaj gave her the name of "Agam Dei". The name of Doctor Dwarka Nath's wife was Amba Dei and that of Doctor Baij Nath's wife, Ratan Dei. Huzur Maharaj gave them the names of Amrit Dei and Prem Adhari, respectively. Doctor Dwarka Nath and Doctor Baij Nath were, respectively, given the names of Guru Adhar and Sat-Guru Adhar. Doctor Dwarka Nath's mother used to be called "Bhāboji" by everybody. She was the Bhāboji or mother of everyone.

Once, during "Binti" (Prayer), the couplet "Showerest Thou, Thy "Prem Dhar" (current of love) and throwest Thou open, Thy "Amrit Khāná" (store-house of ambrosia)" was being recited again and again. At this, Huzur Maharaj

looked at Doctor Dwarka Nath and said with a smile "You have both of them." The "Amrit Khan" (store-house of ambrosia) is in Amrit Dei and the "Prem Dhar" (current of love) in Prem Adhari.

Doctor Dwarka Nath was first a clerk in the Ajmer office of Bombay Baroda and Central India Railway but he used to treat patients also. When patients started coming to him in large numbers, he gave up his job and became a wholetime practitioner. Doctor Dwarka Nath learnt the Ūnānī system of medicine from a Hakim (Mohammedan physician) and the allopathic system from a civil surgeon who was an Englishman. He neither studied medicine as a regular student anywhere nor did he pass any medical examination as such. He learnt everything about medicine from personal experience alone and, by Huzur Maharaj's grace and mercy, achieved conspicuous success as a medical practitioner. Patients who could not be cured by eminent physicians became all right under his treatment. During a long period of 40-50 years, very few patients under his care died, rather, it had been noticed that if any one of his patients was destined to die, he would, on his own, discontinue Doctor Dwarka Nath's treatment and go to some other physician. Doctor Dwarka Nath would give medicine free of charge to poor people and persons having small incomes, rather, he would pay from his own pocket for their diet, clothing, etc.

In Ajmer, Satsang used to be held in his house everyday regularly but on Sundays there used to be a general Satsang with a gathering of about eighty men and women. There used to be separtate Satsangs for men and women. In those days, some care and caution was exercised in admitting non-Satsangis to Satsang and even while letting them in, they used to be allotted seats at a distance from Satsangis proper.

A certatin widow called Chauthi Bai used to visit Doctor Dwarka Nath's mother off and on. She was impelled by a strong desire to sit in Satsang and join it. Bhaboji (Doctor Saheb's mother) told her that she could not sit in Satsang as

long as she did not receive initiation. Thereupon, Chauthi Bai agreed to be initiated in the Faith. So, a letter was written to Huzur Maharaj seeking His permission. The very next day Chauthi Bai enquired if the permission had come. Bhaborji told her that it would take some time.

The permission came after a few days, but Chauthi Bai no longer seemed to be keen about it. When told that the permission for initiation had come she rather casually said that she did not need it any more. This came as a surprise to all, and when asked what she meant by that, her reply was that Huzur Maharaj had already initiated her in a dream, and when she could exactly reproduce all the instructions which are given at the time of initiation, every body had a pleasant surprise.

A letter was written to Huzur Maharaj enquiring whether what she narrated was true. Huzur Maharaj replied "Whatever she said is true. She felt a strong desire for initiation and with this feeling uppermost in her heart, she went to sleep. Moved by her true desire, she was given initiation in dream." Chauthi Bai made considerable progress in Abhyas in no time, so much so, that she would have Huzur Maharaj's Darshan and even talk to Him whenever she wanted.

Shortly after, she went to Agra with Bhaborji. Huzur Maharaj asked Chauthi Bai if she was performing Abhyas regularly. Her reply was that she did, but since she had not much time, she could not apply herself to Abhyas to the extent she would like, the more so as she had to grind about 20 kg. of wheat daily to be able to earn her livelihood. Huzur Maharaj graciously assured her that she would be granted greater facility in future.

Very soon, her elder brother-in-law fell ill. He had never helped her with money before. But now, before his death, he bequeathed to her gold worth about eight hundred rupees and, on the income out of the interest on this sum, she could, thereafter, carry on without any difficulty and

did not have to do the hard work of grinding 20 kg. of wheat daily. Another widow, Ganga Bai, whose case was similar, also joined Satsang. She, too, used to earn a living by grinding wheat. Bhaboji regarded both these widows as her daughters and both started living in Doctor Dwarka Nath's house.

Once Doctor Dwarka Nath brought a pitcherful of Charnamrit (sanctified water) from Agra and kept the pitcher on a shelf in his room. Some extraordinary light and sound appeared to emanate from the pitcher. It was thought that a black bee might have entered it. The pitcher was turned upside down and the sanctified water poured into a metal vessel, but no black-bee came out. The pitcher was again filled with the sanctified water. And again the same kind of sound could be heard as before, and this continued unabated for two hours, after which, the sound started decreasing in intensity and then it stopped. The light, too, was then gone. Huzur Maharaj was informed of this incident by a letter. He replied "Such a thing is not impossible and there is nothing to wonder about it. The current of spirituality permeates the sanctified water and what has been seen or heard is a sign of special grace and mercy".

Once when Doctor Dwarka Nath visited Agra with his family, Amrit Dei had abortion. As per custom, she had to remain confined to her room. In Satsang, no woman Satsangi would touch her. She was highly mortified and wept bitterly saying that she had come for Darshan and Satsang but what a calamity had now befallen her which had deprived her of them. Someone reported the matter to Huzur Maharaj. Such was the Mauj that one day Huzur Maharaj all of a sudden came to her room in the afternoon, and not only did He graciously give her Darshan, but He also held Satsang there which only female Satsangis were permitted to attend. This Satsang continued for about two hours and those very ladies who would not previously touch Amrit Dei, now sat close to her touching her, and there was some dance before Huzur Maharaj, too.



Once Huzur Maharaj, in His grace, made a gift of an extremely costly royal robe to Doctor Dwarka Nath, observing that the dress was not meant to be preserved as a relic but it was being given for putting it on. The Doctor would make use of this dress on special occasions.

Once Doctor Dwarka Nath prayed to Huzur Maharaj that his Surat might please be elevated forthwith. When he sat for Bhajan, he felt such excruciating pain that he could not help giving an outcry. Placing His hand on his head, Huzur Maharaj brought his Surat down and said "And with this much of ability only you were every now and then insisting on the elevation of your Surat. You can now see that it is right and proper that Surat should ascend slowly. Sudden elevation gives rise to this kind of result." Huzur Maharaj graciously promised to show him "Nij Rúp" or True Form in this very life.

When Doctor Dwarka Nath was in Ajmer, an all religions conference was held there, to which Huzur Maharaj also was invited. Huzur Maharaj deputed Doctor Dwarka Nath as the representative of the Radhasoami Faith and He also gave him instructions as to the points he should stress at the conference and also the way he should do so. Doctor Dwarka Nath's speech made a great impression on all those present.

Maharaj Kumar (Prince) Shambhu Singh of the state of Bānswará in Rajputana, (now, Rajasthan) was at one time under the treatment of Doctor Dwarka Nath. He was then so greatly impressed by Doctor Dwarka Nath's way of living that he took initiation from Huzur Maharaj. After the Maharaj Kumar had become a Satsangi, a very friendly and brotherly relation grew between the two of them, so much so, that once, when the Maharaj Kumar was in need of money to the tune of six thousand rupees, the Doctor gave him that amount, after having taken it on loan from somebody.

Once the Maharaj Kumar had fistula. British Physicians were of the opinion that it could not be cured without

operation. A call was then given to Doctor Dwarka Nath. He cured the fistula within one month by applying steam bath. The British physicians as well as others were very much surprised. But what was particularly surprising was that the Maharaj Kumar did not pay a penny to the Doctor as his fee and, to crown it all, he did not even care to pay back the six thousand rupees he had taken as loan from the Doctor. Doctor Dwarka Nath told his brother that once he had prayed to Huzur Maharaj that he might remain indifferent at heart towards the world, his prayer appeared to have been granted, through this incident. Although Doctor Dwarka Nath was very fond of delicious dishes, all his life he exercised moderation in his food habits. He used to have his own liking for good food satisfied by feeding others sumptuously and well. He had a very clean heart.

The Doctor was a spendthrift; he would spend more than he earned and would even squander away whatever he would get from his relations or other sources. Once when this habit of the Doctor was reported to Babuji Maharaj, He was pleased to observe that to a person who has developed an attachment for Parmarth, money stinks, and he squanders away not only his own money but also that of his relations just as anybody would wash away the dirt or filth soiling his dress or person. Others who fail to appreciate this are surprised by such a person's conduct and they become angry with him.

For about six months prior to His departure from this world, Huzur Maharaj kept an indifferent health, and for the first four months during this period, Doctor Dwarka Nath used to be in attendance on Him almost all the twenty four hours of the day. Huzur Maharaj graciously told Doctor Dwarka Nath, "I have invited this illness only to have Sewa from you". On another occasion, Huzur Maharaj even went to the length of telling him, "Not only you and your kith and kin will be redeemed, but your servants and attendants—nay, even your pets like cats and dogs will also be granted redemption".

Since Doctor Dwarka Nath used to be with Huzur Maharaj almost all the time, he would have talks with Him on many matters. Once the conversation turned to the subject of British rule in India. In those days, in connection with the plague epidemic which was then raging in the country, great tyranny and oppression was inflicted by Britishers on Indians, as a result of which, considerable discontent had spread amongst the people. Doctor Dwarka Nath said, "The kind of peace and happiness which formerly existed under the British rule is no longer there". Huzur Maharaj was pleased to observe, "Britishers (Englishmen) have no love, really, for Indians. They only follow their own policy. Gradually, their oppression and excesses will increase to such an extent that the people will not be able to tolerate them". Doctor Dwarka Nath asked "Then, Huzur, how can freedom be won from them?" Huzur Maharaj's reply was, "As they sow, so will they reap". Dwarka Nath submitted "Indians have no arms, and so, how are they going to get back the country they have lost?" Huzur Maharaj smiled and said "No one knows the ways of Radhasoami Dayal. A day will come when these foreigners will surrender without any armed conflict. The cup of their tyranny and oppression is filling up, and that, too very fast. The days are drawing near when they will themselves realize that they can no longer rule India. Grinding in the Lord's mill no doubt goes on very slowly but the grinding is very fine. The country will change hands and there will be transfer of power overnight". Doctor Dwarka Nath said that he failed to understand how this was going to happen. Huzur Maharaj said "People will go to sleep under British rule but the next morning they will wake up under their own." Reason would not make one believe that such a thing could ever happen but since Huzur Maharaj had made this utterance, all were convinced of its coming true and, eventually, those were lucky to witness that very thing happening before their own eyes. ✓

One Doctor Bágchi used to be Huzur Maharaj's family physician. Huzur Maharaj was under his treatment during

His last illness. But when Doctor Dwarka Nath came, Huzur Maharaj told him, "I shall formally remain under Doctor Bagchi's treatment, but I want you to prescribe all the medicines for me. Doctor Bagchi is only to be consulted as and when necessary. If at any time, you disagree with Doctor Bagchi's line of treatment or the medicine suggested by him, you should at once inform me accordingly. If Doctor Bagchi does not agree with you even after you explain to him the reasons why you disagree with him, I shall take the medicine which you prescribe".

Once, as a result of taking Doctor Bagchi's medicine, Huzur Maharaj started having a burning sensation while passing urine. Doctor Dwarka Nath wanted to change the medicine but Doctor Bagchi would not agree. A discussion started between them.

A certain professor of the Agra Medical School happened to be present there at that time. He was astonished to hear Doctor Dwarka Nath's arguments and asked if he had taken his medical degree from England. He was all the more surprised to learn that Doctor Dwarka Nath had not passed any medical examination as such.

This incident came to the knowledge of Huzur Maharaj who, thereafter, started calling him doctor of doctors.

Doctor Dwarka Nath had Huzur Maharaj's instructions that he should see to it that nothing was done which might tell upon His health. Doctor Dwarka Nath thereupon submitted to Him that particular care had to be taken about His food and it was also necessary to stop Satsangis' coming to Him at all hours, offering Him garlands, getting eatables sanctified by Him paying Him obeisance, etc., so that Huzur might not be disturbed in His rest. Huzur Maharaj thereupon gave strict orders that none should be allowed to enter His room without Doctor Dwarka Nath's permission, and if any eatable was brought with a view to getting it sanctified by His tasting it Doctor Dwarka Nath had to first pass it after seeing and tasting it himself.

and then only could it be offered for His Bhog. Amrit Dei was given similar orders to put a check on women Satsangis.

Prem Pyari Ji used to send fresh baked hand-made breads for Huzur Maharaj. Once the borders of the breads had not been properly baked in a hurry. Doctor Dwarka Nath returned the breads. Prem Pyari Ji took this very much to heart and would not eat or drink at all. With great difficulty, Doctor Saheb's mother, Bhaboji, pacified her. Bhaboji told her that out of love for Huzur Maharaj and concern for His health, she was offering Him too much to eat, which was causing Him trouble and that is why Doctor Dwarka Nath had to take some precaution in this regard.

By mercy, Huzur Maharaj became all right soon. Swelling of His body and legs was gone. He thereupon sent Doctor Dwarka Nath to Ajmer where he used to live. The Doctor, of course, did not first want to go, but his father had just retired from service at Indore and, coming to Ajmer, was calling him there. Huzur Maharaj told him, "Go to Ajmer for the present ; after two months, I shall call you back". On the eve of his departure for Ajmer, Huzur Maharaj graciously made gifts of gold bracelets and armlets to the Doctor's wife, Amrit Dei. Doctor Saheb did return after two months, but by that time Huzur Maharaj had departed to His original abode.

In 1900 A. D. Doctor Dwarka Nath left Ajmer for good and went to Indore. For some time, he held the post of Assistant Superintendent in Dewas and, then, that of Deputy Accountant in Ram Garh. In the princely state of Indore, he occupied the posts of Superintendent State Press and Stationery and Stamps, Post Master General, and Superintendent of Gardens. At the end, the state granted him a pension of one hundred rupees per month.

After Huzur Maharaj, both Maharaj Saheb and Babuji Maharaj showered the same kind of mercy on him and his

family. At the meeting of the Central Administrative Council of the Radhasoami Satsang held on December 25, 1903, Maharaj Saheb graciously appointed him as one of its members, and at the meeting of the Council on December 30, 1938, Babuji Maharaj was pleased to grant him the general permission to initiate anybody he liked into Radhasoami Mat.

In August 1929, Doctor Dwarka Nath's father, Rai Visheshwar Nath, made a will by which a sum of ten thousand rupees was to be given to his wife, that is, Bhaboji. When Bhaboji came to know of this, she said that she would not survive him, and so what could be the point in bequeathing that money to her. And this is what happened, she died first. After his father's death, Doctor Dwarka Nath made a Bhent of those ten thousand rupees towards the construction of the Samadh building.

After Babuji Maharaj's shifting permanently to Agra Doctor Dwarka Nath too, started staying in Soami Bagh and it was there that he left his mortal coil on November 5, 1943.

Doctor Dwarka Nath had three sons, Shambhu Nath, Ram Nath and Onkar Nath, and one daughter. Onkar Nath died of typhoid fever at an early age. He was very bright and promising. After his death, Huzur Maharaj was pleased to observe that he had come from a high region, and after completing his life-span on this earth, had again repaired to a high region. ✓

✓ Once, Shambhu Nath's elbow-bone had fracture. When pus accumulated there and gangrene set in, the doctors advised amputation of his arm as, otherwise, his life would be in danger. Members of the family became very much upset and worried. Doctor Dwarka Nath went with his family to Agra, taking even the children with him. Amrit Dei requested Bishnoji to report to Huzur Maharaj the child's condition in detail. Huzur Maharaj thereupon gave the instruction to bring the child next day to Him at the

time He usually washed His mouth. So, he was brought to Him the next morning. Huzur Maharaj ordered the bandage to be removed, and this done, He cast His benign glance on the wound for a long time and then poured four mouth-fuls of His mouth-wash on it. Thereafter, He ordered the wound to be bandaged again. No medicine or ointment was applied to it. The next day, on being asked if the bandage was to be opened and the wound cleansed, Huzur Maharaj replied "No, there is no need to disturb the wound". Four-five days passed in this manner. Doctor Dwarka Nath was very much upset thinking that since the wound had not been cleansed and dressed, pus might have accumulated. Ultimately, Huzur Maharaj ordered the bandage to be removed, and when this was done, no trace of pus, no stink, nor, for that matter, the wound itself were there. Only a mark was left at the site of the wound. And there was no pain left in the arm, thereafter.

Shyam Nath, the eldest son of Doctor Dwarka Nath's younger brother, Doctor Baij Nath, was born in 1896. Bhaboji went to Agra with the new-born baby and, placing him at the holy feet of Huzur Maharaj, prayed that Huzur might graciously give him a name. Huzur Maharaj was pleased to observe, "He is himself giving out his name. See what he is doing". The child had actually taken Huzur Maharaj's toe in his mouth and was sucking it. Hence Huzur Maharaj was pleased to give him the name of "Charan Prashad". The other three sons, Amar Nath, Prem Nath and Kailash Nath, were given, respectively, the names of Anu Rág Prashad, Anand Prashad and Saran Prashad by Maharaj Saheb. Doctor Kailash Nath had built a house in Lucknow, to which Babuji Maharaj gave the name "Saran Bilas".

When Babuji Maharaj visited Solan in 1933, He agreed to visit Simla, also, for a week on the prayer of Doctor Baij Nath and Babu Prem Nath. A house had been taken on rent and other arrangements, too, had been almost completed. But Mauj changed and Babuji Maharaj said that He would not be coming to Simla. He told Satsangis who had

accompanied Him from Allahabad to Solan that they could proceed to Simla if they wanted. Hence, almost all of them made the trip to Simla. Only Munshi Manohar Lal, Vakil Durga Prasad, Babu Lakshmi Prasad Nima and this author stayed back.

Then, one day, Babuji Maharaj all of a sudden said that the next day, after the morning Satsang and breakfast, He would proceed to Simla and, after going round that place for 2-4 hours, would return by the same evening. Hence no bedding, and not even the Huqqa (hubble bubble) were taken in the car. Doctor Baij Nath gave the instruction to Babu Prem Nath on the telephone that he should forthwith make all arrangements for Babuji Maharaj's stay in Simla and then keep waiting on the way from Solan to receive Him. Those who had already gone to Simla regretted their having done so and those few who stayed back then were happy that they had the opportunity of accompanying Babuji Maharaj to Simla.

When Babuji Maharaj's car reached the Cart Road in Simla, Babu Prem Nath was waiting there with two rickshaws to receive Him. Babuji Maharaj took His seat on one of them and the other was occupied by Bahinji. Others walked up to Babu Prem Nath's house. Babuji Maharaj took some light refreshments, had tea and, after resting for a while, again went out for taking a round on the Mall Road. The original programme was that He would start for the return journey to Solan by 5 o'clock in the afternoon. But just then, it started raining very heavily and He had to stay for the night in Simla.

Babu Prem Nath brought a Huqqa from the market and as soon as Babuji Maharaj expressed the desire to smoke, he at once placed it before Him. On Babuji Maharaj's declining to come to Simla, he had made over to the landlord the house he had rented for His stay. And so, Babuji Maharaj had to stay for the night in Babu Prem Nath's house, and everything in the house was thereby sanctified.



Babu Prem Nath thanked his good luck thinking that had Babuji Maharaj come to Simla for a week as originally planned, He would have stayed in the other house which had been taken on rent for this purpose and, in that case, all his household articles would not be sanctified by Babuji Maharaj's presence as they have now been. No doubt Babuji Maharaj stayed in his house only for a couple of days, but the joy and satisfaction that he felt during these two days would not perhaps be there had Babuji Maharaj stayed in the other house even for one whole week.

Satsang was held next morning in Babu Prem Nath's house, after which Samosá Prashad was distributed. Babuji Maharaj started for Solan at 4-5 o'clock in the afternoon.

From Solan, Babuji Maharaj went to Amritsar. While returning from there, He halted in Delhi, where He was Doctor Umrao Raja Lal's guest for a week. Doctor Saheb extended to Him very warm hospitality. Satsang used to be held at his place both morning and evening everyday. One day, Babuji Maharaj visited the ancestral house of Doctor Dwarka Nath and Doctor Baij Nath situated in Kúchá Ghási-rám. Satsang was held there. It was attended by many non-Satsangis, too, of that locality. A musical soiree was held after Satsang. There was one, Pir Baksh, amongst the musicians whom Babuji Maharaj was pleased to give a reward of ten rupees. While he readily accepted it, he also prayed, "Maharaj ! more than the money, I would beg for the gift of spiritual welfare". Babuji Maharaj graciously promised "Yes, you will get it in two months". And the fellow expired after two months. Babuji Maharaj visited Indore in 1935 in response to Dwarka Nath's prayer. An account of this visit has already been given in the book "Biography of Babuji Maharaj". One day a group photograph of Babuji Maharaj with Doctor Dwarka Nath's son, Babu Ram Nath and his relations was taken. On another day, Babuji Maharaj visited Doctor Dwarka Nath's rosary ; there were recitations from the holy books followed by distribution of Prashad.

Babuji Maharaj used to go out every evening by Doctor Saheb's car to take fresh air. The driver of the car asked for a certificate from Him. At this, Bahinji Prem Sanwari got furious and blurted out "How funny of you to ask for an ordinary certificate from Maharaj ! you should beg for something nobler and more valuable". Babuji Maharaj took off His shawl and made a gift of it to the driver ; He gave him a certificate too. Later on, the driver used to earn a thousand rupees per month by setting up a cow-shed.

Babuji Maharaj also visited Babu Amar Nath's house. Satsang was held there, followed by distribution of Prashad, and then there was a musical soiree. Professor Sakhá Ram of Maurice College, Lucknow, played so beautifully on the Pakhawaj (a kind of drum) that it seemed to produce rhythms giving out "Bhág Muchhandar Gorakh Áyá" (Run away Muchhandar, for Gorakh is coming). So goes the saying that when Gorakh Nath's Guru, Muchhandar Nath, entered his own spirit into the dead body of a king and, then impersonating the king, became engrossed in sensual pleasures, Gorakh Nath, in the garb of a musician, entered the king's court, and there he played on a Pakhawaj which sounded "Run away Muchhandar, for Gorakh is coming." On hearing it, Muchhandar Nath came back to his senses, left the dead body of the king and went away.

Doctor Bajj Nath's youngest son, Doctor Kailash Nath, built a house in Lucknow in which he had a specially made bath-room with marble-flooring and a water-reservoir. It was his heart's desire that Babuji Maharaj might graciously visit the house at the time of the house-warming ceremony and also take His bath in the said bath-room. Babuji Maharaj, in His grace, first agreed to do so, but, due to some reason, He could not finally make the trip to Lucknow. In reply to Doctor Kailash Nath's letter, He wrote that though, physically He was unable to be there on the auspicious occasion, yet in His Surat form, He would be present.

Later on, in the same bath-room, Doctor Kailash Nath one day slipped and fell down, as a result of which some of his bones were fractured. This ultimately led to his death on 26-6-1948. Replying to the letter of a certain Satsangi, Babuji Maharaj was pleased to write that Doctor Kailash Nath had come from a high region and he had again found abode on a high plane. Hence, there was no need to mourn over or repent his death.

On a certain other occasion, Babuji Maharaj said of Doctor Kailash Nath that he was a jewel in his family.

Doctor Kailash Nath was the Principal of the Provincial Hygiene Institution of Uttar Pradesh. He suffered a great deal from heart-trouble, but he was always cheerful and lost in love for the Supreme Father. Once, on the occasion of a Bhandara feast in Allahabad, he was sitting in a row with other Satsangis and partaking of the food which had been served when, by chance, Doctor Máthur, a superior officer of his Department, happened to come there. Finding Doctor Kailash Nath eating from a Pattal<sup>1</sup> lying on the ground, he told Doctor Kailash Nath that eating at such a place was against the rules of hygiene. Doctor Kailash Nath's reply was that since this was a Satsang established by Sants, one should follow the ways of a dog here and, for taking Prashad, this was the best possible place.

Once Babuji Maharaj was pleased to make a gift of shoes used by Him to the wife of Doctor Kailash Nath and He made her walk with those shoes on in His presence. Doctor Kailash Nath later on preserved those shoes in his almirah. He would touch them with his fore-head every day and also hug them to his bosom.

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1 Dry leaves stitched together to serve as a plate.

## Chapter 56

## LALA TOTA RAM

Lálá Totá Rám was born on October 12, 1868 in a Srivastava Kayasth family in Khatauli in the district of Muzaffar Nagar. His father, Munshi Kishori Lal, was the Land Steward of Khatauli. Munshi Kishori Lal, who was brought up in the old tradition, was a very simple, sincere, honest and god-fearing person. Because of his honesty and sincerity, he used to be treated with great respect by the most influential persons of his place. In his earlier days, he used to follow the Shákta religion (Hindu religion in which the goddess of Shakti or power is worshipped). But a few years prior to his death, he received initiation in Radhasoami Mat from Babuji Maharaj by letter. He died as a follower of this Faith in 1918 A. D. Lala Tota Ram's mother, too, was a very pious, simple-minded, sincere and thrifty lady who also used to take very good care of the family.

In 1884, Lala Tota Ram passed the Vernacular Middle Examination from the Khatauli Parganá School. Thereafter, in 1887, he passed the Sub-Overseer class examination from the Roorkee Engineering College. He served first as a Sub-overseer, then as an Overseer and finally for some time as an Assistant Engineer in Kapurthala Estate, Bahraich (Oudh), Umred and Raipur (Madhya Pradesh). He was so competent as an engineer that he earned quick promotions and his opinion used to be highly valued in P. W. D. circles. From his early years, he was found to be very intelligent, efficient and promising. When he was an over-seer at a place called Khuji in Madhya Pradesh, he made considerable improvement in the public gardens there in addition to attending to his duties as an engineer. His work was highly praised by the District Manager of the Khuji estate.

Lala Tota Ram's in-laws were residents of Delhi. His grand-father-in-law, Lala Ganga Ram was a true and sincere

Satsangi of Huzur Maharaj's time. Almost all the family members of Lala Ganga Ram were Satsangis. Huzur Maharaj showered great mercy on them. Lala Ganga Ram was very much attached to his grand-daughter, Bhagwati, and grand-son-in-law, Tota Ram. It was only under Lala Ganga Ram's influence that Tota Ram's attention was drawn towards the Radhasoami Faith, and he received initiation from Huzur Maharaj by letter. But he never had the opportunity of getting Huzur Maharaj's Darshan in physical form though he made quick progress in Abhyas.

One evening while Lala Tota Ram was engaged in Abhyas, two servants suddenly entered his room. As was their wont, one of the servants cut some joke with the other, which reached Lala Tota Ram's ears. He burst into laughter while still in a state of withdrawal in his Abhyas, as a result of which his brain received such a rude shock all of a sudden that he kept sitting with his hands grasping his head. The pain in his brain which he then suffered gave him trouble now and then almost all through his life, so much so, that being helpless because of this malady, he had to retire prematurely with pension in 1907. But he never gave up Abhyas, rather, he applied himself to it with greater zeal and more assiduously.

After Huzur Maharaj's departure to His original abode he took Maharaj Saheb's refuge and started making frequent visits to Allahabad. Every time he visited Allahabad, he would attend Maharaj Saheb's Satsang for several months at a stretch, and this culminated in his remaining permanently in Allahabad and Benares at Maharaj Saheb's holy feet after retirement from service in 1907.

In 1904, under Maharaj Saheb's order, Babu Megh Nath Banerjee started the construction of Soamiji Maharaj's Holy Samadh which had been designed by Mr. Frizoni, Architectural Engineer, then living in Allahabad.



### LALA TOTA RAM

Since the soil at the Samadh-site was sandy, it could not take the heavy load of stupendous building if the foundation were laid according to the standard rule. Hence, it was considered necessary to sink 52 wells and connect them by means of arches in such a manner, that they would act as the foundation. There was also a proposal to construct a main gate facing the east. Babu Megh Nath Banerjee started the work of sinking the wells in January 1905, and this work was completed by the third week of June, the same year.

Thereafter, Babu Megh Nath received the order from Maharaj Saheb to start the construction of a building in marble

on the foundation. Marble-work is very time consuming. Maharaj Saheb, on the other hand, wanted that the work should proceed quickly. Hence, He gave the order that the walls of the main hall should be in brick and mortar, the idea being that, later on, marble slabs would be fixed on the brick walls. Only in the case of the verandahs, marble-work was done from the very beginning.

Babu Megh Nath applied for a month's leave. Maharaj Saheb sent Lala Tota Ram to Agra to look after the construction work in Babu Megh Nath's absence. Lala Tota Ram came to Agra on September 29, 1907 for this purpose. At that time mortar-work for the walls of the main hall had been done up to a height of 18 feet and, on the walls of the verandahs, some pillars had been raised; the bases of some pillars had been laid and some other sundry work had also been completed. Lala Tota Ram first tried to make an idea of the work which was then going on. But on receiving the sad news of Maharaj Saheb's departure to His original abode, he left for Benares. Babuji Maharaj appointed Lala Tota Ram in place of Babu Megh Nath with effect from December 1, 1907. Hence, from that date, all work in connection with the construction of Samadh building was entrusted to Lala Tota Ram.

After taking charge, he first took careful stock of the work which had been done till then, as a result of which, three main defects in the construction proceeded with so far, came to his notice.

- (1) The centres of the arches in the verandahs and the centres of the doors of the main hall were not properly aligned.
- (2) It had been proposed to construct the marble walls of the Samadh building in the same style and in the same way as the red-stone walls of the compounds of the Agra and Delhi forts; this was totally undesirable and improper.
- (3) What is usually done and is also the right thing to do is that the roof or the walls of the room should

be higher than the roof or the walls of the verandah, but according to the plan which had been prepared, the walls of the verandah on the first floor appeared to be higher than the walls of the main hall.

Hence, Lala Tota Ram stopped further work and brought the above defects to the notice of the higher authorities who very soon came from Allahabad and after inspecting the work that had been done so far and realizing the defects, gave the order to rectify them.

The result was that Lala Tota Ram demolished the brick-walls which had been already constructed. He was also of the opinion that a 6 ft. plinth as originally planned, would not be adequate for such a stupendous building and proposed that the plinth height should be 20 ft, instead. But, at that time, his opinion on this point was not accepted.

Sometime afterwards, in 1909, the order was given to Lala Tota Ram that brick and mortar work for the walls of the main hall as well as fixing marble slabs on them should proceed simultaneously, for, it would not be right and proper to first finish the mortar work and then fix the marble slabs to cover up the mortar plaster. If that were done, neither the structure would be lasting and stable nor would its beauty be enhanced. So Lala Tota Ram started work as per this instruction. However, due to paucity of funds, construction work was totally stopped in April, 1911.

After Maharaj Saheb's departure to His original abode, Babuji Maharaj sent Lala Tota Ram to Benares to look after the construction of Maharaj Saheb's Samadh there. It was under Lala Tota Ram's supervision that the large and magnificent gate of the garden and the Samadh building was constructed.

In Buaji Saheba's time, Lala Tota Ram used to be Babuji Maharaj's guest whenever he visited Allahabad. Babuji Maharaj used to entertain him to take food from His own plate. But in spite of this or perhaps because of the lack of



respect and regard for Babuji Maharaj which this practice gave rise to, Lala Tota Ram at first failed to develop love for and faith in Babuji Maharaj as Sant Sat Guru, and he remained wavering for quite some time.

One day it so happened that as Lala Tota Ram was engaged in Abhyas in the "Bhajan Ghar", Soamiji Maharaj gave him Darshan and, pointing towards Babuji Maharaj who was standing in front of Him (Soamiji Maharaj), ordered Lala Tota Ram that he should, thence forward, direct his Surat towards Babuji Maharaj. From that very day, Lala Tota Ram began to regard Babuji Maharaj as his Guru. Babuji Maharaj bestowed on him special grace and mercy.

Indeed, Babuji Maharaj used to regard Lala Tota Ram as one of His own household, so much so, that He always used to consult him on the occasion of any marriage or festival, or any other ceremony and He would entrust to him the work of making the necessary arrangements. Whenever Babuji Maharaj visited Agra and as long as He stayed there, or whenever Lala Tota Ram visited Allahabad, his food used to come from Babuji Maharaj's kitchen. This practice continued till Lala Tota Ram breathed his last.

Lala Tota Ram was so fearless and he had such unflinching faith in the Lord's mercy and support that, for years, when Babuji Maharaj used to hold His Satsang in Allahabad, he remained in Soami Bagh, Agra almost all alone. Several times, the Dayal Bagh people attacked him as well as Soami Bagh itself, but each time, he met their challenge with courage and a smiling face. When the Dayal Bagh people found that their threats had no effect on Lala Tota Ram, they made highly tempting offers to him. But he would not deviate from his principles. In this matter, the imposing and grave air which he assumed was something extraordinary and this was peculiarly his own. Even the Dayal Bagh people began to acknowledge his personality. Lala Tota Ram used to keep a day-to-day diary containing accounts of assaults by Dayal Bagh people and other mischiefs made

by them. The following quotations from this diary are of interest in many ways.

- 12-2-1922<sup>11</sup> Sadhu Bhagat Saran of Radha Bagh was beaten up.
- 20-4-1922 Rai Bahadur Sudarshan Singh was assaulted.
- 19-5-1923 50-60 Dayal Bagh people forcibly took Lala Tota Ram inside Dayal Bagh, and there was exchange of hot words (altercation) between Anand Swarup and Lala Tota Ram who was threatened that he would be killed.
- Nov. 1923 At an open Satsang one night in November, 1923, an announcement was made for putting an end to the life of Tota Ram, and it was contended that to kill such a person would be no sin. Three-four Punjabi's stood up and expressed their readiness to do the job. When, on getting this information, Tota Ram started for Allahabad in the evening, three persons from Dayal Bagh followed him up to Tundla Station. Master Guru Prashad was one of them. The next day, they called Bhai Saheb and made him send the following telegram to Allahabad "Defer any action, sending detailed letter with special messenger tomorrow".
- 30-11-1926 From 2 o'clock in the afternoon till evening, the Dayal Bagh people, in large groups, roamed about Soami Bagh, creating great tumult, as if making a victory march. Many fruit trees were uprooted. Abuses were hurled on residents of Soami Bagh in a loud voice and they were jeered at.
- June, 1927 Dayal Bagh people assaulted Master Daya Ram and Babu Charan Saran and, breaking open the doors of the Samadh, entered forcibly. Then, pushing aside those who were engaged in the work of flooring, they held Satsang on the floor

which was still wet as its construction was not yet complete, with the result that the floor was totally damaged.

From the news bulletin Prem Pracharak Dayal Bagh 15-7-1929 } Some of our people should take possession of Soami Bagh and the Samadh and finish once and for all everything done so far by the opposite party as well as all their undesirable moves.

18-8-1929 Today at 7-30 A. M. Babu Anand Swarup came to Soami Bagh from Dayal Bagh. The Dayal Bagh people smashed 6 large glass panes of the Samadh doors.

5-12-1929 Babu Anand Swarup said at their open Satsang "The first mistake made by us was not to have taken possession of those houses of Soami Bagh which were lying vacant and not being used in any way. This time we must occupy them".

23-12-1929 At about 9 o'clock in the morning, Babu Anand Swarup came to Soami Bagh from Dayal Bagh. He then proceeded towards Huzuri Bagh No. 1, that is, Lado Bagh. Standing near the Jaipuri Line, he declared that he wanted to construct a Satsang hall on that site and that was the reason why they had not already built such a hall in Dayal Bagh.

28-12-1929 In Pipal Mandi, two doors on the way from "Huzuri Makán" (Huzur Maharaj's private house) to "Prem Bilas" had been locked. The keys were with Prithwi Babu. No one asked for the keys. The locks were forced open. The locks of the 12-door room, too, were forced open.

15-1-1930 From my talks with Mukut Behari Lal of Loha Mandi I had a feeling that the Dayal Bagh

people were after killing me. Mukut Behari Lal advised me to be vigilant and careful.

From News bulletin "Prem Pracharak" Dayal Bagh dated 27-4-1931	}	In Agra, you cast your eyes in any direction and you will find graves and graves only. In Taj Ganj, Sikandra, Etmaduddaula and Fatehpur Sikri, look at any place, and you will find some mausoleum or the other there.
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In our Sangat, too, there are some who think that there is no reason why they should lag behind others in this respect. That is why they are erecting this memorial.

1-5-1931      Today, between quarter to eight and eight in the morning, Babu Anand Swarup came to Soami Bagh from Dayal Bagh. Standing near the well and watching the construction of the Samadh which was in progress he said sarcastically that though the work which was being done was very nice and beautiful, his only regret was that there would be two Taj Mahals in Agra in future.

By Babuji Maharaj's order, Lala Tota Ram was appointed a member of the Central Administrative Council of the Radhasoami Satsang and also one of its Trustees. Resolution No. 6 passed in this connection by the Central Administrative Council at its meeting held in Allahabad on September 2, 1923, is quoted below.

The Secretary, Babu Guru Mauj Saran said that because of the constant opposition of the Dayal Bagh people, there was need for a man who would be alert, intelligent, trustworthy and also of imposing personality and who would be able to remain in Soami Bagh all the time. Besides, construction of the Holy Samadh was a highly responsible task, the more so as the Dayal Bagh people were constantly creating troubles in this

matter. For years, Lala Tota Ram had been looking after the construction work very diligently and with conspicuous ability and that, too, without taking any remuneration. Many eminent engineers had approved of whatever Lala Tota Ram had so far done in this regard and had also expressed their appreciation of his intelligence and ability. He had been doing this work not out of greed or any worldly motive but with a view to awakening his good luck for Parmarth. Babu Guru Mauj Saran, therefore, proposed that Lala Tota Ram be appointed a member of the Council as well as a Trustee. Vakil Chhota Bhai Patel seconded the proposal, which was also seconded by Babu Maharaj Kishore Khanna. The proposal was then accepted by the Council unanimously.

As a member of the Council and a Trustee, Lala Tota Ram was entrusted with the management of all Satsang property. He purchased on behalf of the Council a lot of new land on which new constructions came up. He used to do everything concerning all the landed property of Satsang on its behalf and in its name, and it was he who looked after the construction of the Guru Dwara in Panni Gali, the canopy over the Samadh in Pipal Mandi, the "Pili Kothi" (ochre-coloured house) of Soami Bagh, Babuji Maharaj's residential house, the houses in neighbourhood of "Pili Kothi", the Gujrati Kothi in Lado Bagh, the Bengali quarters on the land named after Pangá, the houses on the plots to the west of the Samadh building, the Secretary's office, Sukh Niwas, the fountain and many other structures. The "Bhajan Ghar" originally extended up to the line of the pillars now standing inside the "Bhajan Ghar". The hall in front of and contiguous to it was constructed by Lala Tota Ram. This space was then lying vacant while there was difficulty of accommodation in the "Bhajan Ghar" itself, and so, to have more accommodation, the hall was constructed.

Lala Tota Ram had a remarkable capacity for general management and also a great aptitude for getting work out of people. He was entrusted with making all necessary arrangements in connection with Bhandaras, and he did this work with great efficiency. No one could deceive him. The cleverest and shrewdest of people had to admit defeat before him. In any work which he would assign to Samadh artisans or labourers, he would at once know precisely at what stage or point there would be a scope for them to deceive him or go slow or resort to dishonest means or stealing, and he would keep vigilant over there. On the occasions of Bhandaras, work goes on in the kitchen day and night for several days together and scores of cooks and other workers remain busy there all the time. One would often find them going out with potfuls of water in hand with a view to easing themselves. There is nothing wrong or special about this. But many times, Lala Tota Ram caught cooks red-handed taking out pots full of Ghee (clarified butter) instead of water. This is just a small example of the working of his alert brain. Indeed, everybody used to be afraid of him. But anybody who worked sincerely and diligently would be sure to win his appreciation. He would reward such a person suitably.

Lala Tota Ram strongly resented falsehood and false dealings. He was always truthful and out spoken and, at times, would even get into fits of temper. But he was open-hearted, and if at all he would be angry at any time, his anger would vanish within a few minutes like a passing wave.

He used to be extremely careful, reliable and honest in the maintenance of accounts. Starting from Samadh accounts down to the accounts of his own household, he would keep a record of all details, from which, he would be in a position to prepare a complete statement in no time. A small example is given below to illustrate his honesty and the absence of any greed in him.

Lala Tota Ram's uncle, Munshi Munná Lal had died leaving behind considerable movable and immovable

property in Muzaffar Nagar. Munshi Munna Lal had no son, but only two daughters, two sons-in-law and grandsons. Lala Tota Ram was the legal heir to all his property. But Munshi Munna Lal wanted to bequeath all his property to his youngest grand-son. So during his last days, he called Lala Tota Ram to him and told him that at such and such place in such and such small house, some gold coins had been kept buried underground. He asked Lala Tota Ram not to disclose this information to anybody else, and also instructed him to see to it that the said house was not sold out, and when his nominated grand-son was sufficiently grown up, Lala Tota Ram should tell him all about the matter and hand over to him the gold coins. If Lala Tota Ram wanted, he could have easily misappropriated that hidden treasure and also all of Munshi Munna Lal's property.

But he never thought of doing so, and years afterwards when he himself fell ill, he called that grand son of his uncle to him, and, after telling him of those gold coins without anybody else's knowing it, handed them over to him.

Lala Tota Ram used to be very fond of music, especially Sitar play. At times while listening to songs in Hindi and Persian charged with love and yearning, he would weep and sob convulsively so much so, that one would begin to worry that his heart-beat might stop.

Lala Tota Ram had good knowledge of Hindi and Persian. He was a scholarly person and had a good hand-writing. He was given to writing articles. He had translated Maulana Room's "Masnawi" in easy and simple language in the verse form as in the original. But when Babuji Maharaj indicated to him that it would not be good to use one's faculties for this kind of work, instead of applying them within, he gave up the work of translation. But the translations which he had already done were very charming indeed. He had not only translated word for word, but had, at the same time maintained the inner meaning of the original according to Sant Mat.

Near about 1933, Lala Tota Ram was taken seriously ill. He developed hydrocoel on account of which he had to be operated upon several times and was sick for several months. Babuji Maharaj was pleased to send him one thousand rupees to meet the necessary expenses and, when he was lying ill, He used to send direct or through others, fruits etc., for him. Babuji Maharaj also arranged for parcels of Mausammi (a kind of citrus fruit, akin to orange) and Bel to be despatched, respectively, from Bombay and Jabalpure to Agra for his use. The seeds of these very "Bels" (wood apples) were sown in Soami Bagh and near the well, one can now find a number of Bel trees which regularly bear fruits. Previously, there were no Bel trees in Soami Bagh.

As stated already, construction work for the Holy Samadh was suspended in 1911. Twelve years later, in 1923, Lala Tota Ram received the order to resume this work. This time also, he once again submitted his earlier proposal that the plinth should be raised to a greater height, and the width of the walls should be increased so that they could take the load of the dome. This proposal was accepted. Hence, the very first thing that Lala Tota Ram did was to calculate by the rules of statics whether the foundation would be able to take the load of the stupendous building.

Afterwards, Lala Tota Ram had consultations with Rai Bahadur Chhote Lal, Superintending Engineer, P. W. D. Meerut Circle, and another Satsangi, Rai Bahadur Diwan Dharam Das, Executive Engineer, Eastern Nara, Hyderabad (Sind). In accordance with the decisions which were arrived at as a result of these confabulations, Lala Tota Ram made the walls of the foundation wells and their interconnecting arches as well as those of the main hall and the verandah thicker and stronger.

After the Satsang authorities had approved of all this work and it had also been decided that the height of the plinth should be 20 ft. instead of 6 ft. Lala Tota Ram proposed that on each side of the building 13 rooms, i. e.



52 rooms in all, should be constructed. In order that all details could be clearly explained, he had a model of the plinth made on a small scale in 1926. The order then came from the authorities that a model of the entire building should be prepared to facilitate its construction. This model was ready by June, 1928. Some important changes were made in the plan of construction while preparing the model, which were then also shown in the two-dimensional plan on paper which was already there. Hence, with the help of the plan in its present modified form and the three-dimensional model, construction work can be easily proceeded with, and no particular difficulty will have to be faced in completing the construction of the entire building.

Lala Tota Ram took particular care that, as far as possible, joints of the separate marble slabs which had been fixed side by side were not visible. He tried his best to hide these joints. To take an example, it had been originally decided that the four *Mínárs* (minarets) at the four corners should be octagonal in shape. For making them octagonal, marble slabs, each 6 ft. 1 inch in length and 3 ft. 9 inch in width are required, but they cannot be procured easily. If instead of one such slab, two smaller slabs are fixed, there will be a joint, which will not look nice. Hence, Lala Tota Ram decided to have minarets with 16 sides each, instead of 8 sides, for which purpose, marble slabs, each 6 ft. 1 inch long and 1 ft. 9 inch wide, would be required, and they were easily available. Indeed, as a result of making this change, the beauty of the towers, too, has been enhanced. In the same manner, attempts have been made at all places to hide the joints between marble slabs and thereby enhance the beauty of the structure.

Lala Tota Ram had not deliberately followed any particular principle or method or style of architecture, remembering the catholicity of the Radhasoami Faith which men and women all over the world can join and a time will come when persons of all nationalities from every corner of the world will be coming to the Holy Samadh as we, Satsangis,

are doing now. This is why inscriptions on the marble stones have been made in Hindi, Persian as well as English.

From 1906 to 1911, engravings were done as per designs and diagrams and also in the old style. Lala Tota Ram introduced a change in this respect. He had objects sculpted out as they occur in nature, e. g., trees, leaves of trees, creepers, flowers, fruits, etc., instead of following diagrammatic patterns and designs.

It will take a long time to complete the entire building. Hence, a hall has been built for the present where Satsang can be, and indeed, is being held. But after the construction of this truly stupendous building has been completed, it will be inadvisable to leave this hall as it is, for, it will be totally dark then. The sun's rays would not at all reach the hall at that stage. The dome which has been constructed now will have to be pulled down in any case and the portion of the roof which is popping up will have to be demolished and the roof will have to be constructed afresh. At the time when the present hall is filled up with earth, it will be better to seal the arches supporting the plinth by means of brick-work.

At first, marble stone used to be brought from the quarry in Rái Vála of Jaipur state and also the Jhírí and Khoh quarries of the state of Alwar. Lala Tota Ram found that not only these stones were inferior in quality, but they were costlier at the same time. Accordingly, he started getting marble-stone from the Makrana quarry in Jodhpur state, which was not only strong and beautiful but, at the same time, cheap. The royalty which used to be charged by the state was, of course, very high. Lala Tota Ram tried his best to get it reduced.

Mr. Bishan Swarup, retired Chief Engineer of Bihar, visited Soami Bagh in February 1929. He went through the note which had been prepared on the construction of the Holy Samadh and also saw the plan, the model and the work which was going on. He had discussions with Lala Tota

Ram, too. Indeed, he studied with great care and attention and from every possible angle all aspects of the construction big as well as small.

He said that the plinth area which had been planned was quite all right for such a stupendous building. It would have been better if the plinth area was slightly larger. But because of the well and the "Bhajan Ghar", which are important relics, this was not possible.

His opinion regarding the gold-work inside the dome was that this would impair the dignity of such a holy building. Lala Tota Ram's answer to this criticism was that the proposed gold plating was in keeping with the idea that joints between marble-slabs should not be visible. Large marble-slabs suitable for the dome, would not be available. Hence, many small slabs would have to be used, and it was to hide the numerous joints which would then be bound to be there that gold plating had been proposed. A look at the gold work on the dome in the model does not seem to suggest that the dignity of the building will suffer in any way on this account. When the time for the construction of the dome comes, the engineer who will be in charge then, can have silver plating in place of gold plating, if deemed proper.

In the opinion of Bishan Swarup, the *Mínárs* (minarets) at the four corners appeared to be a little too high in comparison with the dome, specially because the distance between each of them and the dome was not much. He thought it would look nicer if the towers were erected at a slightly greater distance outside the verandahs.

Lala Tota Ram also agreed that the towers were too close to the dome, but since at the very beginning foundation-wells for the minarets had been sunk in accordance with Mr. Frizoni's design, it would not be proper to have the towers at a greater distance now, nor would it be possible to decrease the height of the minarets compared with the four *Burj* at the four corners of the main hall. The height of the dome also could not be increased for that would increase the load on the foundation which might perhaps then sink.

Lala Tota Ram suggested one way of getting out of this difficulty and that was that if the *Bárahdarí* were made square-shaped and not round and their tops were made flat instead of putting up domes on them, then only the heights of the towers could be decreased. To illustrate this point, Lala Tota Ram has added a *Barah-dari* and a matching tower to the model of the building so that when the construction work reaches the appropriate stage, the engineer in charge, whoever he is, may consider the matter and take a decision.

In addition to the points mentioned above, Engineer Bishan Swarup suggested several other minor changes in the plan of the building and the model which are such that, years after, when the construction work has made sufficient progress, whoever is then in charge, may look into these suggestions and take such steps as he may deem proper. There is no question of giving effect to the suggestions at the present stage.

Engineer Bishan Swarup has pointed out that in none of the plans the depths of the various foundation wells have been shown. But he said that since the work on the foundation wells had been on the advice of two competent engineers, he could assume that these wells had been sunk to a sufficient depth. Lala Tota Ram, too, said that it was no doubt a matter of regret that the engineer who had supervised the work of digging the wells has not left any note on this point. But this much information has been gathered that none of the wells is less than 40 ft. deep. Calculations made on the basis of this depth have shown that the foundation is sufficiently strong. It has been also found by calculations that the walls of the main hall are sufficiently thick and strong and the dome can be erected on them without any hesitation.

Engineer Bishan Swarup at the end said that whatever brick-work had been done till then appeared to be quite strong, and the marble work which was in progress was also extremely nice and beautiful. The leaves and flowers which have been engraved on the marble are so natural that one is apt to become speechless in appreciation and admiration.

Many Executive Engineers and Chief Engineers have been and are still coming to see the Holy Samadh. They have always appreciated Lala Tota Ram's contribution and congratulated him on his work. They do so even to this day.

A group of engineers of Uttar Pradesh visited the Samadh in 1939. The younger ones amongst them expressed the opinion that the roof of the verandah would tumble down. But the older engineers understood and appreciated Lala Tota Ram's views and they said that the roof had been constructed on sound principles and it would not fall down. Lala Tota Ram argued that similar roofs without any support had been put up in the forts of Agra and Delhi and those roofs are still very much there, even after the lapse of several hundred years. If they did not tumble down, there is no reason why these roofs should.

For joining different marble-slabs, Lala Tota Ram has made use of those very ingredients which were used for similar work in the days of the Mohammedan emperors. Lala Tota Ram has not made use of cement or any other such more recently invented material for joining the marble-slabs.

Some of the engineers also raised the objection that the building would not be able to stand the weight of the dome on the top. Lala Tota Ram's reply was that if the dome could remain firm and stable in the model, there is no reason why it should not in the case of the building itself. Rather, as against the dome of the model which is made of red sand-stone and is therefore heavy, the dome of the building itself will be made of bricks and, hence, will be comparatively light. Red sand-stone is certainly heavier than brick. Lala Tota Ram's views in this matter, too, were supported by the older and more experienced engineers.

Some time after Lala Tota Ram's death, engineers inspected the foundation after digging at one place and, by means of mathematical calculations, concluded that it was sufficiently strong to take the load of the building.

Many expert crafts-men and masons who had built some of the stupendous Government buildings in New Delhi were Lala Tota Ram's disciples. Mention must be made of one of them whose name was Chhatar Singh. He was with Lala Tota Ram as one of the skilled workers under the Soami Bagh Samadh Works. When construction of Government buildings started in New Delhi, he went there as a craftsman. But a difficulty cropped up : the other workers objected to accept him as their leader on the ground that he was without a guru, that is, he was never the disciple of any master craftsman. No one had made him his disciple as he was a Gadaríyá by caste. Chhatar Singh came to Lala Tota Ram and explained to him his difficulty. Lala Tota Ram asked him to become his (Tota Ram's) disciple. So, he became Lala Tota Ram's disciple and, as a mark of his respect and gratitude for his guru, made an offering of 1½ kg. of sweets to him. He could then work in New Delhi as Head craftsman and in due course, he earned a good reputation in this capacity. Lala Tota Ram had to go to New Delhi once. Chhatar Singh met him there and introduced him to many eminent engineers as his teacher (master) under whom he had learnt building craft.

One is amazed to see the way in which Lala Tota Ram used to keep a register of marble stones meant for the Holy Samadh. It is not just an ordinary register but it gives a complete history of each and every slab, showing all such details as the quarry from which any particular slab came, the date on which it was loaded in the railway wagon together with the number of the wagon, the name of the man who brought it in his bullock-cart to Soami-Bagh, the serial number which was noted on it after its arrival, its weight, its length, breadth and height, the names of the persons who sawed it and the dates on which they did so, the names of the craftsman who dressed it and the corresponding dates, the names of the scrapers who then scraped it together with corresponding dates, the names of those who then polished it and the dates on which the polishing

was done, the exact spot on the building where it was finally fixed, and the total expenditure on it. All this information can be given in no time to any interested person by just looking at the plan and the register in which the details have been recorded.

It is necessary to make some reference to a craftsman called Bhaunre Lal in a biographical sketch of Lala Tota Ram. Bhaunre Lal's father, Narayan Ji, came from Jaipur to Soami Bagh in the company of a few other skilled in building craft. Narayan Ji has contributed a lot towards the design of the Samadh building, the preparation of its plan, etc. Along with Lala Tota Ram, Narayan Ji's brain was continuously at work on these matters, and the design and form of the building which we can visualise from its model is the result of their joint efforts and understanding.

When Narayan Ji came here, Bhaunre Lal was only a little boy. It was Lala Tota Ram who taught him building craft and, slowly and gradually, he acquired such skill in this work that after Narayan Ji's death Lala Tota Ram appointed him as the Head crafts-man. Bhaunre Lal's name had been engraved on the platform of the model of the Holy Samadh. Lala Tota Ram's name had also been there but, later, he got it obliterated. Lala Tota Ram used to be full of praise for Bhaunre Lal. It was Bhaunre Lal who constructed the roof of the verandah on the western side of the Samadh.

Lala Tota Ram's health went on deteriorating day by day ever since he had been operated upon in 1933 and his general weakness increasing because of palpitation of heart from which he used to suffer. His eye-sight, too, was gradually failing. He would issue the necessary instructions lying on his bed and, from there, make all enquiries concerning the work which was going on. Bhaunre Lal used to do the rest. The entire design of the building and its plan were, of course, the handi-work of Lala Tota Ram and he would carry in his brain a picture of the work of the Samadh building in the minutest details like the pictures in a movie. He had neither to refer to the plan nor make any on-the-spot

inspection on any question arising. He knew that the craftsman who had been assigned some particular work would make or was likely to make a mistake at such and such place, and he would make a thorough and searching enquiry on that particular point later on. The lion had grown old, but he was a lion, all the same.

It was Lala Tota Ram's heart's desire that the roof of the western verandah might be laid quickly and construction of the verandah completed, so that he could take Babuji Maharaj to the roof and Satsang might be held there. The verandah and the roof did become ready for use but at that very time, on April 1, 1943, Babuji Maharaj fell ill and became bed-ridden, and the desire of Lala Tota Ram and other Satsangis could not be fulfilled.

Lala Tota Ram would be quite often seized with severe palpitation of heart. On several occasions while sitting in Satsang at the Samadh, he would have severe pain and he would then have to lie down there in the Satsang hall. But he would invariably attend all the Satsangs held during day time as well as at night, besides his regular attendance at Babuji Maharaj's Kothi at the appointed hours. This continued till the last day of his life. He left his mortal coil at 9 o'clock at night on January 23, 1945 in his office room in Soami Bagh where he also used to live.

On that day, too, he came for the afternoon Satsang. When he came out of Babuji Maharaj's room after Satsang was over, it struck him that he had not wished Babuji Maharaj Radhasoami. So, he was going to enter the room again but in the mean time, women Satsangis had gathered there. Hence, some persons even informed him that it did not leave any scope for the males to enter the room then. But Lala Tota Ram would not listen to them. He walked in and wished Babuji Maharaj Radhasoami. Who would have then known that it was his last wishing Radhasoami to Babuji Maharaj ?

It was his practice to come to Babuji Maharaj again at about eight at night after the evening Satsang. That day was



the only day in his life when he was absent at this time. The information reached Babuji Maharaj that on going back after the evening Satsang, Lala Tota Ram had severe palpitation of heart and that he was in great pain. At 9 P. M. the news came that he had passed away.

The bier was taken out in procession with great pomp and grandeur next morning. Even the small kids of Soami Bagh went with the procession to Agam Bagh (cremation ground). Construction work in the Samadh was suspended for the day. All craftsmen and labourers joined the possession.

When the bier was brought before Babuji Maharaj, He changed side while lying, and told Babu Guru Mauj Saran that He had shouldered the bier.

On many occasions Babuji Maharaj was pleased to observe that the place vacated by Lala Tota Ram could not be filled by anyone else. He, in His grace, had also said that Lala Tota Ram was a tower of strength to the Satsang.

His Bhandara was held in Soami Bagh a few days after. Some years back he had his own Bhandara celebrated in advance. On that occasion, he had Lotás (pots) made of Moradabad brass distributed among Satsangis.

Lala Tota Ram left behind an only son, Sundar Lal. People generally call him Pandit Sundar Lal. He gave up studying law in 1907 and since then has been engaged in political and social activities. He is the author of the Hindi book "British Rule in India".

But as far as Radhasoami Mat and Satsang are concerned, more dear to Lala Tota Ram than his own son was his nephew (sister's son), Guru Prasad, who retired in 1963 as the Registrar of the Central Training Institute, Das Nagar (Howrah), under the Government of India, Ministry of Labour and Employment.

Lala Tota Ram had special interest in Hindu and Únani systems of medicine. Very often he would prepare

special medicines as prescribed in these systems and would keep them with him all the time. He used to give them free to Satsangis of Soami Bagh and others too, if they wanted them. One could get from him very costly and rarely available medicines. Old Satsangis of Soami Bagh still remember his pain balm and extracts for promoting digestion.

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## Chapter 57

### BABA BANWARI DAS

He was a Kányā Kubj Brahman by caste and belonged to Rae Bareilly (in Uttar Pradesh). He was born in 1857 and was a matriculate. Since he was equally well versed in Hindi as well as Urdu, he used to transliterate discourses in “Prem Patra” from Urdu to Hindi in Huzur Maharaj’s time. He used to recite from the holy books at the Satsang of Huzur Maharaj at night. Those were ordinary recitations, not in a regular style of music. Nevertheless, his recitations were considered to be very good.

He first became a Sadhu (mendicant) and was one of the group of 200-250 Sadhus who came to Agra in the company of Rai Bindraban Saheb. When they found their own guru, Rai Bindraban Saheb, devoutly absorbed in the worship of the Holy Feet of Soamiji Maharaj, almost all of them gradually left, and only 5-7 Sadhus kept behind of whom Baba Banwari Das was one. He received initiation from Soamiji Maharaj in 1875, when he was only 18 years old. After spending 71 years in a small room in Soami Bagh he left his mortal coil on March 10, 1946 at the age of 89. Since he was an old Sadhu of Soamiji Maharaj’s time and also because of the fact that in later years, apart from Babuji Maharaj, His sister and Dadiji (Lala Sudarshan Singh Seth’s wife), he was the only person who had Soamiji Maharaj’s Darshan, attended His Satsang and also received initiation

from Him, he used to be treated with considerable respect and regard by all Satsangis. He used to narrate many anecdotes of the older days.

After joining Satsang, he gave up all intoxicants, like Ganja, Charas, etc., and would only smoke on the Huqqa (hubble-bubble). He was very good in dressing tobacco for the Huqqa.

In their earlier years, Maharaj Saheb and Babuji Maharaj would quite often go to his room to have a smoke on the Huqqa.

He had a dark complexion and a long, white beard. He would all the time have on his head a Huzuri cap kept on the mould to retain shape. He would come out of his room only to answer calls of nature and attend Satsang. The rest of his time was spent either on smoking on the Huqqa or performing Sumiran, Dhyan or Bhajan, or talking to some person. He used to speak in a low voice and talk sparingly. It appeared from his eyes and fore-head that he was an advanced practitioner of the Radhasoami Faith.

He did all the work assigned to him thoroughly up to the end. During his last days, of course, Sadhu Bhakt Saran used to be in attendance on him. His relation with the world was like that between a lotus flower and water. He always remained detached from the world at heart.

While Chachaji Saheb and Bhai Saheb (Lala Sudarshan Singh Seth) were alive, he used to do all kinds of work for Satsang and also keep accounts. He was entrusted with the task of arranging for the accommodation and food of Satsangis, and providing them cots, mats, lanterns, etc. He used to do all acts of Sewa with interest and enthusiasm. Great forbearance marked his temperament. Anybody might use harsh words against him, but he would never return it.

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## Chapter 58

## JII BAI

She was the grand-daughter of Bakshi Khuman Singh Ji C. S. I., the famous Prime Minister of the princely state of Indore, and the first child of Fateh Singh Ji. As she was also the first child in the family, her grand-father, Khuman Singh Ji celebrated her birth with great pomp and grandeur. It is said that on this occasion the Maharaja of Indore kept bagfuls of sugar on elephants and had it distributed to all the citizens of Indore. Such was Bakshi Khuman Singh Ji's relation with the Maharaja.

Jiji Bai was born in 1878. Originally, her name was Sundar Bai. They were three brothers and three sisters whose names were Sundar Bai or Jiji Bai, Madan Singh, Raghu Nath Singh, Rambha Bai, Gomati Bai and Tej Singh.

Tukoji Rao Holkar was the Maharaja of Indore at that time. Pleased with the services rendered by Bakshi Khuman Singh Ji during the Sepoy Mutinee, the British Government conferred on him the title of C. S. I. But later on, due to some difference with Maharaja Shivaji Rao on a certain matter, Bakshi Khuman Singh Ji and his family shifted, for a time, from Indore to Ajmer where they started living in a house of their own in a locality called Máli Mohallá. That house is still known as Bakshiji's house, though it has now gone out of the family's possession.

It was during those days that Doctor Dwarka Nath used to stay in Ajmer in the locality called Lákhan Kothri; he had his dispensary in Nayá Bázár. There used to be recitations from the holy books in his house everyday, and a general Satsang on every Sunday. The name of the husband of Jiji Bai was Har Chand Ji and that of her sister Rambha Bai's husband, Nar Singh Ji. Doctor Dwarka Nath was Bakshi Ji's family physician. Hence, Fateh Singh Ji, Raghu Nath Singh Ji, Nar Singh Ji, Har Chandji and some others used to

come to Doctor Dwarka Nath's dispensary off and on and it was there that they started becoming friendly with Doctor Dwarka Nath.

Once Nar Singh Ji went to the dispensary for some medicine for Har Chand Ji. Doctor Dwarka Nath then invited him to his house. That was the first time when Nar Singh Ji came to know of Radhasoami Faith. In those very days, a Sadhu of Huzur Maharaj's Satsang called Dayal Das had come to Ajmer and was staying at Doctor Dwarka Nath's place. Nar Singh Ji had thus an opportunity of discussing the tenets of Radhasoami Mat with him also and thus understanding them better. Nar Singh Ji received initiation from Huzur Maharaj in Agra in 1892, and he was the first in the family to become a Satsangi. Nar Singh Ji stayed in Agra for about a month and during that period he would be going every day on foot from the city to Soami Bagh to bring drinking water from there for Huzur Maharaj, returning also on foot. On going back to Ajmer, he told of the sublimity of Radhasoami Mat and eminence of Huzur Maharaj to Har Chand Ji and the ladies of the family. All were very much impressed by what he said. But being subject to the severe restrictions of the Purdah system, the ladies had to face several difficulties. In those days, it was not an easy matter for ladies of aristocratic and noble families to come out of the four walls. Doctor Dwarka Nath was asked to come by the back door quietly and without being noticed, and explain Radhasoami Mat to the ladies. The Doctor first hesitated a little, and that was but natural, but later realizing the case to be of a true spirit of enquiry, he agreed to coming by the back door in the company of Har Chand Ji. He explained Radhasoami Mat to all those who were there. The ladies expressed their desire to be initiated in the Faith. Doctor Dwarka Nath had already received Huzur Maharaj's permission to give initiation to anybody he wanted. Accordingly, the ladies were initiated by him. Thereafter, they even started attending Satsang at Doctor Dwarka Nath's place, leaving their own house quietly by the back door.

They would be absent from home for three to four hours and would return at about 11 o'clock at night. As a result of attending Satsang and performing the practices of Dhyan and Sumiran only for a few days, a profound effect was produced on Jiji Bai and her cousin sister, Radha Bai. As far as Jiji Bai was concerned, her husband, Har Chand Ji received Huzur Maharaj's permission for her initiation in the practice of Bhajan, as will appear from the following letter (English translation).

Grant Merciful Radhasoami Thy Grace and Protection.

After wishing you Radhasoami, you are informed that your letter has been received. Your wife's condition as described by you is all right. You can now explain to her the method of performing Bhajan. She should first perform Dhyan and Sumiran for an hour or three-quarters of an hour. She should perform these practices in an attitude of love and devotion and should go on enhancing her love and faith. She should depend on the grace and mercy of Sat Guru Radhasoami Din Dayal. She should conform to His Mauj whatever it may be.

July 12, 1893  
Errors in the  
letter may be  
excused.

Sd. Achint Das  
As written to Huzur  
Maharaj's dictation

The following address was written on the post card in Urdu.

Ajmer  
Mohalla Lakhan Kothri,  
house of Babu Dwarka Nath,  
to reach Babu Har Chand.

Radha Bai felt a very strong desire to have Huzur Maharaj's Darshan, but it was well-nigh impossible for her to leave home as it was the practice with the ladies of the family to

go to Bakshiji every morning to pay him obeisance. Hence, there was a fear of his coming to know all about the matter. But ultimately, Radha Bai mustered courage and left for Agra all alone. Her brother, General Bhawani Singh Ji, came to the station to see her off.

Doctor Dwarka Nath was in Agra at that time. He was very much astonished to see Radha Bai and wondered how a lady belonging to such an aristocratic family could come to Agra all alone. Bakshiji would now severely take him to task. Anyway, Huzur Maharaj allowed Radha Bai to stay in Agra only for a day.

For 2-3 days Bakshiji had no idea of what had happened. He was told that Radha Bai was not keeping well. But on the fourth day, he insisted on seeing her. Then the whole truth about it was known. Bakshiji became greatly annoyed. Bakshiji became highly displeased with Doctor Dwarka Nath and he complained to the latter's father, Diwan Bahadur Rai Visheshwar Nath, that it was the height of impropriety to have entered his house in this manner and lead the ladies astray. Any way Bakshiji was pacified after a lot of pleading and explanation and the matter came to an end. Doctor Dwarka Nath remained his family physician as before and he continued to visit Bakshiji's house off and on.

When Babuji Maharaj visited Indore in 1935, He also, in His grace, paid a visit to Bakshiji's cenotaph. Accounts of Huzur Maharaj's visit to Bakshiji's house and of the four visits paid by Babuji Maharaj to his place have been already given in Chapter 25, paragraph 290 of the book "Biography of Babuji Maharaj".

Jiji Bai never had Huzur Maharaj's Darshan in physical form, but she used to be in correspondence with Him all along. English translation of two letters are given below.

(1)

Grant Merciful Radhasoami  
Thy Grace and Protection

May the love and mercy of the Loving Father Huzur Maharaj and my own hearty Radhasoami as well as the Radhasoami from all male and female Satsangis here reach Sundarān Bai, the darling of Radhasoami Dayal, and also all male and female Satsangis of Ajmer. Your letter was duly received here and it was read out before the Merciful Father Huzur Maharaj. What I now write is under His order. You should not worry or be upset on any account. Relying on the strength of the grace and mercy of Huzur Radhasoami Dayal, you should continue to perform your Abhyas, and, outwardly, have the usual love for and faith in your family members, while inwardly, you should go on enhancing your love for and faith in the Holy Feet of Radhasoami Dayal. You should keep your Parmārthī activities hidden from members of your house-hold and leave this matter to the Mauj and care of Radhasoami Dayal. When it is His Mauj, He will change the inclination of their minds and bring them round. By Mauj, you may have His Darshan, too. In any case, whatever His Mauj is, you should conform to, and remain happy with it. I have nothing more to write. What has been told in nut shell should be pondered over and grasped thoroughly.

Sd. Achint Das

Errors in writing  
may please be excused  
Wednesday March, 2, 1897

(2)

Grant Merciful Radhasoami  
Thy Grace and Protection



July 8, 1897

May the love and mercy of the Loving Father Huzur Maharaj and the hearty Radhasoami from Achint Das as well as from all male and female Satsangis here reach Sundarān Bai, the darling of Radhasoami Dayal as well as to all male and female Satsangis of Ajmer. Your letter has been duly received and has been read out before the merciful Father Huzur Maharaj. I am now writing as follows under His order. You should on no account worry or be upset. Relying upon the strength of the mercy of Huzur Radhasoami Dayal, you should go on performing Abhyas regularly. You should practise Sumiran, Dhyān and Bhajan, sometimes with yearning and pining and, at other times, with love and enthusiasm. Now and then, you should recite from the holy books, understanding their contents. You may recite only one or two Shabds (hymns), but you should recite each couplet 4 or 5 times, understanding their significance thoroughly. You should regard them as Radhasoami Dayal's orders to us and mould your conduct accordingly. A new booklet, "Jugat Prakash" has been published. It describes several methods of making the mind steady. You should get a copy of this book. It costs 3/4 rupee. You will also have to pay for the required postage. About your complaint that members of your house-hold are taunting you, you should know that a Parmarthi has to put up with all this, for, such people are ignorant and totally incapable of appreciating the value of Parmarth, but you are a sensible person, and you should accomplish your own task, maintaining an attitude of humility towards them. When they tell you anything harsh or unpleasant, you should keep mum, and afterwards, talk to them in all love and humility, and thus convert them also into Parmarthis (spiritually minded people). If they do not listen to you, even then do not be obstinate on your part, and leave it all to their own sweet will. Radhasoami Dayal will Himself

vouchsafe such protection as He, in His Mauj, deems proper. And when it is His Mauj, He will give you Darshan and, calling you unto Him, will enable you to attend Satsang. What else should I write ? What has been stated in nutshell should be pondered over and grasped thoroughly.

Sd. Achint Das

Errors in writing  
may please be excused.

A letter was also received in the name of Nar Singh Ji. Its English translation is given below.

May 6, 1902

Grant Merciful Radhasoami  
Thy Grace and Protection.

Hearty Radhasoami from Achint Das to Nar Singh Ji, the dear one of Huzur Radhasoami. Your letter has been received and it has been read out before Maharaj Saheb. It is a matter of great regret that you are asking for this kind of thing from Sat Guru Radhasoami Dayal. Have a little patience and watch Radhasoami Dayal's Mauj. Regard even the troublesome and vexatious task you have been entrusted with as a special grace of Radhasoami Dayal. Go on accomplishing your own task and do not worry or be upset on any account. Relying on the grace and mercy of Radhasoami Dayal, continue to practise Sumiran, Dhyān and Bhajan attentively and for as long a time as you have at your disposal. Perform the Sumiran of RADHASOAMI Nam as much as possible. You should always conform to and be happy with Radhasoami Dayal's Mauj. He, in His own grace and mercy, will have all your task accomplished. He will also provide you with the opportunity to attend Satsang in future. At times, when you have the leisure, you

should recite from the holy books at your own place. And you should never ask for death from Radhasoami Dayal, for, so long as by Mauj one's life continues, one should, by engaging in worship and devotion, get one's task accomplished here in this very life. And if one, by begging for death, dies soon, one's load of Karmas will remain intact and one will have to be born again and act under the impulse of one's past Karmas. One should never ask for this kind of a thing.

Sd. Achint Das

Nar Singh Ji passed away in 1942. Everybody from his village came to see him when he was on his death-bed. Nar Singh Ji had told them then, "You should never forget RADHASOAMI Nam. If you will remember this Name, you will get help and succour in whatever circumstances you are placed. If you give up RADHASOAMI Nam, you will be nowhere".

After the departure of Huzur Maharaj to His original abode, all these persons, viz., Jiji Bai, Harchand Ji, Rambha Bai, Nar Singh Ji, Gomati Bai, etc., came to Maharaj Saheb's Satsang in Allahabad near about 1904, and, afterwards, this family has been permanently associated with Babuji Maharaj's Satsang.

When Babuji Maharaj shifted to Agra permanently, Jiji Bai and Babu Tej Singh also accompanied Him and they started staying in Soami Bagh. Below are given English translations of two letters which Maharaj Saheb wrote to Jiji Bai before she had come to Allahabad.

( 1 )

Radhasoami Sahai

Allahabad

Dated the 3rd August, 1901

Radhasoami. Your letter has been received. Its contents have been noted. You should not feel dejected on any account nor should you be at all worried at heart.

Rather, you should always watch Radhasoami Dayal's grace and mercy as to how He vouchsafes His care and protection to His children, and to the extent possible, go on enhancing your love for and faith in His Lotus Feet. You should at the same time perform Abhyas as best as you can. You should lay more stress on the Sumiran of RADHASOAMI Nam as your mind and Surat will be more speedily purified thereby and all obstacles will be removed. You should maintain calm and composure in a disturbing situation and not at all allow evil thoughts, like that of an end to your misery by death cross your mind. Your desire for coming here and attending Satsang is commendable but you should leave this matter to the Mauj of Radhasoami Dayal. When the time is ripe, arrangements will be automatically made in this regard. If you get a suitable opportunity to attend Satsang there, you may do so, otherwise, you should yourself regularly recite Shabds from the holy books deliberating over their significance. By so doing, you will, to some extent, derive the benefit of external Satsang. Internal Satsang consists in the performance of Abhyas. You should do your best in this regard. You should keep Radhasoami Dayal's Saran firm in your heart.

I am glad to know that your sister is all right now. As to the lady about whose initiation you have written to me, you should first let me know whether she has read any book on the Radhasoami Faith and accepts its principles and tenets, whether she agrees to abide by the conditions of initiation and whether she is prepared to adopt RADHASOAMI Nam. Permission for her initiation will be given after your reply is received. If she has not already seen any of our holy books, you can show her copies of "Sar Updesh" and "Prashnottar" (Questions and Answers) or you can even orally explain our Faith to her. Radhasoami.

Brahm Sankar Misra

(2)

Grant Merciful Radhasoami  
Thy Grace and Protection

Allahabad

12-1-1902

Radhasoami. Your letter to hand. Such blessed ones are very rare who can put in spiritual endeavours as should be done and who have been able to develop perfect and abiding love for and faith in the Lord's holy feet, but no harm will be caused even to the Jivas who have sincerely adopted Radhasoami Dayal's Saran, are engaged in His worship to the extent they can and are, at heart, feeling repentant and ashamed of their worthlessness and inability. Radhasoami Dayal Himself has been pleased to declare :

"I am mindful of your welfare. Do not worry.  
You only engender love in your heart.

Dismiss all doubts. Strengthen your love and faith.

I will myself help you accomplish your task,  
and take you to the Highest Mansion".

This statement full of grace and mercy is not to be regarded as a pleasant talk only, rather, it is a right royal declaration guaranteeing the redemption of Jivas. Go on performing the practices of Sumiran, Dhyan and Bhajan regularly and sincerely and whenever you have the time, and dismiss all doubts from your mind as to the complete accomplishment of your task and your true redemption one day. The Lord knows only too well the Jiva's weakness and shortcomings, and by slowly granting him strength and purifying his mind, He Himself will gradually accomplish his task, and is indeed doing so even now.

Great, undoubtedly, is the benefit of attending Satsang. Always cherish the desire to be able to attend Satsang and do so whenever you get the opportunity. If

by Mauj, such an opportunity is not forth coming, the Lord will grant you internal help there within.

Radhasoami to all of you,

Brahm Sankar Misra

Jiji Bai's sister, Gomati Bai, was a very loving devotee and a Satsangin of a very high order. She left her mortal coil in Indore in 1907.

Even in Maharaj Saheb's time, Jiji Bai used to be considered as one with awakened Surat. She was very particular about attending Satsang regularly, and she would constantly keep herself engaged in Maharaj Saheb's Sewa. She used to go home only for taking food and attending to her personal daily routines and, after finishing them all quickly, she would leave in no time. She had a high sense of decency and modesty; she used to be very reserved and had a mild temperament.

Once her cousin-brother, General Bhawani Singh Ji, visited Maharaj Saheb in Benares. In the course of their conversation, Maharaj Saheb was pleased to observe that her husband, Har Chand Ji, was very good at reciting from the holy books. Not only his listeners but he himself, too, would be lost in the bliss of the recitation.

During Maharaj Saheb's last illness and shortly before His departure to His original abode, when no one would be allowed to come near Him and restrictions had been imposed on the members of His family also, only Taiji and Jiji Bai were the two persons who would be in attendance on His bed-side.

After Maharaj Saheb's departure from this world, Babuji Maharaj also used to bestow the same kind of mercy on Jiji Bai and her family-members. She used to remain engaged in Babuji Maharaj's Sewa all along. She would prepare the Huqqa for Him and would do everything quickly and nicely. Babuji Maharaj used to like every act of her Sewa. She would finish her work and then immediately make

for home, it being never her habit to keep hanging on without any particular purpose, as is the wont of others generally. Noticing her ways and style of doing things Babuji Maharaj graciously observed in praise "She is a clever and careful friend, whose activities never cause any trouble."

In Babuji Maharaj's Satsang, she used to be a kind of officer incharge of ladies. She would place before Babuji Maharaj on behalf of every lady any of her prayer or wish, e. g. offering Bhet and flower-garlands, getting articles of food sanctified by Him, and so on. She would also be present when any lady would be given initiation. At Satsang, she would distribute Prasad to ladies. Being a Satsangin of long standing, she would know and be familiar with all female Satsangis and her dealings with each one of them were marked by due politeness and consideration.

Babuji Maharaj, too, would call out her name in dealing with every such matter. She accompanied Him to all places He visited.

She left her mortal coil in Soami Bagh, Agra, on October 7, 1947. The Lord's mercy which she experienced with-in during her illness was reflected in her clear, placid eyes and her soft and tender appearance. She would at times say something rather strange during those days. For example, she once said "My body is now like a soiled cloth". A few days after, she said "I have now been converted into gold". And the night previous to the day she passed away, she started making preparations for her journey home. At her bidding, a Dhoti (cloth) with red border which Maianji (Babuji Maharaj's consort) had once given her, was taken out of her suitcase, and she expressed the desire that she should be helped to put it on at 4 o'clock in the morning. She passed away within an hour thereafter, at quarter to five. When Babuji Maharaj's eldest daughter-in-law went to see her at 10 o'clock the same night, Jiji Bai told her that the horse was being harnessed for her then, and she requested her that after she passed away, Bari Bhabi might please get all Satsangis and

Satsangins blessed with Tiká on their foreheads by Babuji Maharaj.

During her illness, she used to be often taken on a cot to Babuji Maharaj to have His Darshan. Once while she was being taken back, she told Pandain Ji (wife of Pandit Bans Lal Pande) : "You see, one's task is accomplished only slowly and gradually; there can be no hurry in this matter". During Jiji Bai's illness, Ganga Bai, Chachi Ji (who was Lala Tara Chand Ji's wife) and Pandain Ji used to attend on her.

About a year before her death, she once submitted to Babuji Maharaj that though she had been closely associated with Satsang for so many years, she had not till then realized the true greatness of Nam and Shabd. Babuji Maharaj's reply was "That realization will dawn on you a few days before your death."

After Jiji Bai's departure from this world, her brother, Babu Tej Singh Ji was left all alone. Two years later, Babuji Maharaj, too, departed to His original abode. Babu Tej Singh's old friends and Satsangis, Babu Guru Mauj Saran and Lala Tota Ram had already passed away. Babu Tej Singh was now passing his days conforming to the Lord's Mauj, with an attitude of thankfulness towards Him all the time.

Satsangis used to get much comfort and support whenever they went to him and talked with him. Babu Tej Singh would never indulge in idle talks and gossip and he would not speak ill or too highly of anybody, nor would he like to lend his ear to such things. He would talk mostly about Parmarthi matters. He used to have Babuji Maharaj's discourses read out before him or get the holy books recited. He used to say that since Babuji Maharaj had departed to His original abode, Satsangis should now have all functions like "Khír Chatái" (giving the new-born babe the first feed consisting of a preparation of condensed milk and rice), "Mundan" (ceremony of cutting the hair of the new-born



baby), “Patti Parháí” (ceremony of giving the child his first lesson in the alphabet), etc., performed in the room in which Babuji Maharaj spent His last days. Every article of food meant to be distributed as Prashad or to be taken by Satsangis on the occasion of any Bhandara, etc., should be prepared with the faith and conviction that Babuji Maharaj Himself would be tasting it.

The manuscripts of all the books which had been brought out during Babuji Maharaj’s life-time, were read out before Him. After His departure to His original abode, this author was confronted with the difficulty as to before whom the manuscript of any new book was to be read out prior to being sent to the press and whom to look forward to for the final order “publish it”. The first book to be written by the author after Babuji Maharaj’s departure was “Biography of Babuji Maharaj, Vol. III” (in Hindi). He was told by Master Girdhari Lal Ji, “I talked about the matter with Babu Tej Singh Ji. You can read out the manuscript before him. He has agreed to listen.” And so, all the books which were written thereafter were read out before Babu Tej Singh Ji.

Babu Hari Har Prasad and Doctor Umrao Raja Lal had gone through the manuscript of the English translation of “Sar Bachan Radhasoami (Prose)” three or four times, each. It was finally shown to Babu Tej Singh Ji. He embellished it with his valuable suggestions. The author felt confident and satisfied only after Babu Tej Singh had gone through it, and then only was it printed and published.

After Babuji Maharaj’s departure to His original abode, Master Girdhari Lal Ji used to sleep at night at Babu Tej Singh Ji’s place, and during the day, too, he used to spend most of his time in Babu Tej Singh Ji’s company. Master Saheb asked this author also to visit Babu Tej Singh’s place and, especially, to join them at tea there in the afternoon. But it had all along been a matter of principle with this

author not to visit anybody's place everyday unless specifically invited to do so. If it was a question of reading out the manuscript of any new book before Babu Tej Singh or if it was to seek his opinion on any matter, the author would, then, of course, go to him as he was already doing, but to pay him uncalled for visits regularly everyday would be against the author's principle.

At about 11 A. M. on January 1, 1952, Babu Tej Singh Ji was taking a stroll on the road in front of this author's residence. By chance, at that very time, the author came out of his house on some business. Babu Tej Singh Ji said, "Sant Das ! Come to my place for tea at three this afternoon." It was indeed a very pleasant experience for the author to have taken tea at Babu Tej Singh's place and talked with him and others who were there. The author thought that the New Year Day had been very well spent, though surely, he would miss this pleasure next day, for, Babu Tej Singh was certainly not going to ask him to come again and, on the other hand, the author's own principle was not to go to anybody uninvited. But it so happened that the next day, too, Babu Tej Singh Ji was taking a stroll on the road before the author's house at about eleven. When the author came out on some business, Babu Tej Singh said "Sant Das ! Do come for tea to-day also". Thus the first two days of the New Year passed quite nicely. However, the author thought that the next day, certainly, he was not going to be called. But the same story came to be repeated the third day. Thought the author that this certainly was the limit, and Babu Tej Singh was not going to call him next day. But on the fourth day also, that is, on January 4, Babu Tej Singh Ji was taking his stroll as on the other days and as soon as the author came out of his house, he said "Sant Das ! Come for tea today also, and please continue to come so long as I do not ask you not to do so". In this way it became a regular practice with the author to go everyday to Babu Tej Singh's place in the afternoon for tea, and again at 9 o'clock at night. He also used to visit him off and on at other times of the day, too.

Babu Tej Singh Ji left his mortal coil at about 10 o'clock at night on November 8, 1955. He passed away in the midst of conversation with those in his room, as if he was here this moment, and the very next moment, he was there. His face was worth seeing. During his last days, his friend, Kakko Babu, used to attend on him and he did so with great love and enthusiasm.

An idea of Babu Tej Singh Ji's high spiritual status can be had from this fact alone that Maharaj Saheb, in His grace, used to describe him, Jiji Bai and other members of his family as "our friends". When Maharaj Saheb visited Sind, He made arrangements for the stay of these "Friends" in a bungalow adjoining the house in which He stayed then, and He used to be very mindful of their ease and comfort. After the departure of Maharaj Saheb to His original abode, Babuji Maharaj extended the same cordiality and affection to them.

This will be seen from the following letters written by Maharaj Saheb and Babuji Maharaj.

22/12/1921  
 Allahabad  
 Ro. Salisburg 6.6.24  
 Ro.

My dear Karam Singh Tej Singh

Your both letters, to hand also

P. Stamp, worth annas 2/4. Your prayers

for coming to Allahabad and remaining

in Allahabad, do not go unheeded -

You should not lose heart but should

always cheer yourself up with the

hope that one day all your prayers

will become accomplished facts.

I am glad to learn of

Your Success in the F. A. Examination

Cultivate Faith in and love for

the Holy Charans and the Supreme

Father will ordain us He desires

fit and proper.

~~Amount~~ Rs. 5/- sent by m.o. have  
been received this day.

With Rs.

Yours sincerely

Brahm Sankar  
Misra

R. S.

Allahabad

R. S. Satsang, 6. 6. 1904

My dear Tej Singh,

Your both letters to hand, also postal stamps worth annas two. Your prayers for coming to Allahabad and remaining in the Satsang do not go unheeded. You should not lose heart, but should always cheer yourself up with the hope that one day all your prayers will become accomplished facts.

I am glad to learn of your success in the F. A. Examination. Cultivate faith in and love for the Holy Charans and the Supreme Father will ordain as He deems fit and proper.

Rs. 5/- sent by Money Order have been received this day.

With Radhasoami,

Yours sincerely  
Brahm Sankar Misra

21

Mashed, 16<sup>th</sup> Dec. 11.

I regard this work as the  
 subject matter of your letter  
 I can only repeat what I  
 have already said that there  
 is not the slightest foundation  
 for your assumption that I  
 am in any way displeased  
 with you. I am almost wholly  
 displeased that you have  
 misread your present mood  
 is hampered little for your  
 spirit and to the point!

My dear Jiji Bai,

I enclose a draft to  
 you which you might copy to  
 send to the Academy, if possible,  
 before the Xmas holidays. The  
 manuscript should proceed from  
 you to form the place where  
 you are; I should not have of  
 it "information" in the hands  
 waiting of any body else here.

in words, & you should cherish some  
 self control & make room for better  
 thoughts, banishing your present ones  
 from your mind for ever. This  
 will help you in bringing about  
 the change, & I trust you will receive  
 the precious assistance of the  
 Supreme Father to aid your  
 efforts.

Trusting you are all right  
 Faithfully Pathosani

Yours sincerely  
Madhuprasad.

P. C. I am going this evening to Benares  
 to see Braj Lal. The operation has  
 been successfully performed, & the  
 condition is satisfactory

R. S.

Allahabad 16th Dec., 1911

My dear Tej Singh,

I enclose a draft resignation which you might copy and send to the Accountant General, if possible before the X'mas holidays. The resignation should proceed from you and from the place where you are; I do not approve of its submission in the hand writing of anybody else here. In regard to the rest of the subject matter of your letter I can only repeat what I have already said that there is not the slightest foundation for your assumption that I am in any way displeased with you. You should absolutely dispel this idea from your mind, and your present mood is harmful both to your spiritual and temporal interests, and you should exercise some self control and make room for better thoughts, banishing your present ones from your mind for ever. Time will help you in bringing about the change, and I trust you will receive the precious assistance of the Supreme Father too in your efforts.

Trusting you are all right and with hearty  
Radhasoami,

Yours sincerely  
Madhav Prasad

P. S. I am going this evening to Benares to see Buaji Sahebá. The operation has been successfully performed, and Her condition is satisfactory.





RADHASOAMI SATSANG,  
ALLAHABAD.

28<sup>th</sup> May 1927

My dear Tej Singh,

Your letter has pleased me.

No matter what the circumstances there is no justification for harbouring the thought you do.

You can not excuse of a greater sin in relation to yourself & to that of your Creator.

My creed is - Never abandon hope. Hope is one of the Cardinal virtues - It is something above than life. With some it fails seemingly at slight blast.

With others it lasts longer, with a few others all throes & storms. It may with at times, but as a matter of fact others all lives & works in Supreme Bliss. This is an

anch - an invaluable  
 anch - the anchor to  
 which all moorings ought  
 to be tied. Those, with  
 whom it fails, are born  
 again to live upon it.

This is not mere speculative  
 philosophy, but stern  
 truth. The termination  
 of a life is a severe  
 sequel for cutting up  
 the thread when it  
 was left.

Mercy is never denied to  
 any body. This more  
 sustains to hope &  
 faith. I will urge you  
 to rely even in emergencies  
 upon the grace & the  
 mercy of the Supreme  
 Father. He assured

That are kept on other wire  
 always  
 turn up with which the  
 ray <sup>like</sup> will again gleam to  
 sustain it for various  
 periods or intervals.

You should not allow  
 yourself to be so un-  
 worried as for some time.  
 I have often before told  
 you will be able to  
 beat the cures, &  
 even if the sudden  
 change takes place,  
 the cure you (will)  
 may bring about  
 an amelioration of  
 your condition

Any precipitate action  
instead of helping others.  
which further jeopardizes  
their interests.

Manjari has had an  
attack of fever and has  
exposure - it is a passing  
phase, but the fact  
that she is weak and  
unimpaired but as is  
on the other hand. Long  
activity, comes and goes;  
with heart Nf

Yours affectionately  
Theodor Bres and

Let me have better  
news in your next.

I have again had some play  
letters sent to Calcutta &  
Hyderabad

R. S.

Radhasoami Satsang  
Allahabad  
20th May 1927

My dear Tej Singh,

Your letter has pained me. No matter what the circumstances, there is no justification for harbouring the thoughts you do. You can not conceive of a greater sin in relation to yourself and to that of your Creator.

My creed is—Never abandon hope. Hope is one of the cardinal virtues,—It is something dearer than life. With some it fails seemingly at slight blast, with others it lasts longer and with a few it outlives all shocks and storms. It may sink at times, but as a matter of fact outlives all lives and merges in Supreme Bliss. It is an asset—an invaluable asset the anchor to which all moorings ought to be tied. Those, with whom it fails, are born again to live upon it. This is not mere speculative philosophy, but stern truth. The termination of a life is a mere sequel for taking up the thread where it was left.

Mercy is never denied to anybody. It is more responsive to hope and faith. I will urge you to rely ever increasingly upon the grace and the mercy of the Supreme Father. Be assured that one thing or other will always turn up with which the ray of hope will again gleam to sustain you if you remain firm and hopeful.

You should not allow yourself to be so unnerved as you have done. I have still hope that you will be able to tide the crisis and even if no sudden change takes place, the time you gain may bring about an amelioration of your condition. Any precipitate action instead of helping others might further jeopardise their interests.

Maiyánji has had an attack of fever owing to exposure; it is a passing phase, but the fact that she is making no improvement but is on the other hand losing vitality causes anxiety.

With hearty R. S.,

Yours affectionately,

Madhav Prasad

Let me have better news in your next. I have again had peremptory letters sent to Calcutta and Hyderabad.



RĀDHASOAMI SATSANG.

ALLAHABAD.

12. 11. 32

My dear Kakkō

Verily Calcutta has swallowed  
 up Benares as Tej Singh says. But  
 your experience should not merely  
 end in an observation of this  
 Nature; it should lead to  
 action. I'm both - should  
 now make it your objective  
 to show Calcutta, as one  
 would show a viper - gradually  
 work for it (better still do it  
 as early as practicable) so that  
 the tentacles of Calcutta  
 don't establish their grip  
 before you both + make  
 redemption impossible.  
 A help to act in an attitude  
 of comparative poverty  
 is preferable to the luxuries  
 of Calcutta - All the so-called

successes of Calcutta are  
 almost without exception  
 tainted with - all sorts of  
 trickeries & dishonesty -  
 Clean, honest earning alone  
 will lead to peace of mind.  
 Your mother is very anxious  
 that - you both should come  
 away from Calcutta.

It will be an act of  
 great courage on the part  
 of you both if you have  
 & renounce the life of  
 Calcutta in favour of  
 an humble modest living  
 elsewhere. With hearty

Rd.

Yours affly  
Radhakrishnan



R. S.

Radhasoami Satsang.  
Allahabad  
12-11-1932

My dear Kakko,

Verily Calcutta has swallowed up Banno as Tej Singh says. But your experience should not merely end in an observation of this nature, it should lead to action. You both should now make it your objective to shun Calcutta as one would shun a viper—gradually work for it (better still do it as early as practicable) so that the tentacles of Calcutta do not establish their grip upon you both and make redemption impossible. A half loaf in an atmosphere of comparative poverty is preferable to the luxuries of Calcutta. All the so called successes of Calcutta are almost without exception tainted with all sorts of trickeries and dishonesty. Clean, honest earning alone will lead to peace of mind. Your mother is very anxious that you both should come away from Calcutta.

It will be an act of great courage on the part of you both if you renounce the life of Calcutta in favour of an humble modest living elsewhere.

With hearty R. S.

Yours affectionately,  
Madhav Prasad

During Maharaj Saheb's last illness, Jiji Bai and Taiji were the only two Satsangins (female Satsangis) who used to attend on and nurse Him. Jiji Bai and Taiji heard with their own ears Maharaj Saheb saying in very clear terms that the Nij Ansh (Special Emanation from Radhasoami Dayal) was present in a female form, namely, Buaji Saheba. Accordingly, Jiji Bai and Taiji had full faith in Buaji Saheba as the Sant Sat Guru after Maharaj Saheb. As far as Babu Tej Singh was concerned, he remained in constant association with Babuji Maharaj alone. He would do and follow whatever Babuji Maharaj did.

Babu Tej Singh Ji was dear to all. Everybody loved him and had great regard and respect for him. As evidence of his being loved by all, mention may be made of the two letters which the first and the second gurus of Dayal Bagh group, Babu Kamta Prasad (Sarkar Saheb) and Babu Anand Swarup (Sahebji Maharaj) wrote to him on April 14, 1908 and December 31, 1907, respectively. These letters are in possession of this author (S. D. Maheshwari). Before passing away, Babu Tej Singh Ji had handed them over to him. Both these letters have been already given in books written in English, and hence, it is not necessary to reproduce them here. The main points which are intended to be highlighted here in connection with these two letters are stated below.

Param Purush Puran Dhani Maharaj Saheb departed to His original abode on October 12, 1907, leaving His disciples in a state of deep despair and utter grief. As a result of much hard work, the Secretary of the Council, Babu Prem Prasad (Rai Bahadur Baleshwar Prasad alias Tauji Saheb) collected letters written by Maharaj Saheb to Satsangis and within two months after His departure, that is, on December 20, 1907, published them for the benefit of the followers of the Faith in the form of a book to which he gave the title "Solace to Satsangis".

However, when litigation started between Soami Bagh and Dayal Bagh and this book was filed in the court on behalf of Soami Bagh, the Dayal Bagh party refused to recognize it.

It was then that the letter which the Dayal Bagh guru, Babu Kamta Prasad alias Sarkar Saheb, had written on April 14, 1908 to Babu Tej Singh came very handy for Soami Bagh. In this letter, Babu Kamta Prasad, in support of a portion of his statement, had referred to the book "Solace to Satsangis." In 1908, the guru of Dayal Bagh, Babu Kamta Prasad alias Sarkar Saheb was a member of the Radhasoami

Trust, that is, till then, he had not cut off his connection with the Council and the Trust established by Maharaj Saheb, and he might have even sold the book then in his capacity as 'correspondent' on behalf of the Council and the Trust. Hence, it was absurd for his followers, that is, the Dayal Bagh party, to refuse to recognize this book.

The love and affection which the Dayal Bagh guru Babu Anand Swarup alias Sahebji Maharaj had for Babu Tej Singh Ji can be seen from the letter which he wrote to Babu Tej Singh on December 31, 1907 and which has been referred to above. In this letter, Babu Anand Swarup has emphatically admitted that he has all along admired and liked Babu Tej Singh Ji's sincere and transparent life, and has deep faith in Babu Tej Singh Ji's goodnaturedness. At the end of the letter, he has reaffirmed his conviction that Babu Tej Singh Ji is a very dear friend to him.

However, the expressions which the Dayal Bagh people later on used in the court to denounce Babu Tej Singh Ji and the many damaging remarks they made against him show that they do not hesitate in the least to disown and disregard what their gurus have said in all solemnity and seriousness.

After the departure of Param Purush Puran Dhani Maharaj Saheb to His original abode, Babuji Maharaj wanted to appoint Babu Tej Singh Ji as a member of the Central Administrative Council of the Radhasoami Satsang, but Babu Tej Singh Ji prayed to Babuji Maharaj that He, in His grace, might spare him. Tej Singh Ji never liked to get involved in any kind of administrative work in the Satsang. His only desire was to attend Satsang and remain occupied with Parmarthi pursuits, and no other kind of activities. He had no craving at all for name and fame.

In the Preface to the English Translation of "Sar Bachan Radhasoami (Prose)," the translator has thankfully acknowledged the cooperation and assistance he had received from Doctor Umrao Raja Lal and Babu Hari Har Prasad.

Babu Tej Singh also did a lot towards the embellishment of the English translation and giving it its final shape. It was the translator's desire to make an honourable mention of Babu Tej Singh's name also, but Babu Tej Singh did not give his consent to this proposal. This can be seen from the following letter.

R. S.

12, Jamna Road  
Delhi 27-4-1951

My dear Sant Das Ji,

I duly got the copy of the English version of Sar Bachan Prose which you kindly sent to me. All credit to you. I never expected it would be ready so soon, printed, bound, complete in all respects. I am afraid I could not do much to deserve my name to be mentioned along with that of Harihar Prasad as the persons with whose help the translation has been brought out. Babu Tej Singh Ji's name has been left out, most probably, at his own request.

Though I have been free from fever for nearly three weeks, I am still feeling weak in the legs and can't walk freely any distance. I wanted to return to Soami Bagh on Sunday next but they won't let me go as I am not strong enough. They want me to go to some hill station or at least at Dehra Dun but I won't agree to go anywhere except to Soami Bagh, Agra.

Kindest regards and affectionate R. S. to your good self, all the members of Maharaj's family, B. Tej Singh Ji, Master Sáhebán, and all other enquiring friends.

Yours affectionately,  
Umrao Raja Lal

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## Chapter 59

## BABU GURU MAUJ SARAN

Lala Tota Ram and Babu Guru Mauj Saran used to say that both of them were born on the same day, namely, October 12, 1868.

The twelfth day of the month seems to have a special significance in the history of the Satsang. It was on October 12, 1907 that Maharaj Saheb departed to His original abode. On October 12, 1906, He started on His journey from Allahabad to Karachi. Many other dates had been proposed but, ultimately, He said that He would start on the 12th. And it was on the 12th of December that He returned to Allahabad from Sind.

On the 12th of February, 1909, Chachaji Saheb left his mortal coil in Soami Bagh, Agra. The news was sent to Allahabad by a letter or perhaps telegraphically. On receiving the news, Babuji Maharaj was pleased to observe "There appears to be something special about the twelfth of the month of the year".

Babu Guru Mauj Saran's full name was Diwan Moti Ram Údhá Ram Mírchandáni. "Udha Ram" was the name of his father. Maharaj Saheb used to call him by the name of "Moti Ram" only. In Babuji Maharaj's time he used to be called "Guru Mauj Saran".

The name of his father, Diwan Udha Ram, was known to people all over Sind because it was he who had discovered the corresponding letters of the Arabian alphabet for the then popular Sindhi script. Use of the Arabian script is still in vogue in the whole of Sind and amongst all classes of its people. Diwan Udha Ram used to teach Englishmen Sindhi. This was another reason why he was wellknown.

After finishing his education, Babu Guru Mauj Saran first became a clerk under some barrister-at-law. Later on, he joined the Customs Department and, after some time, became a head clerk. He was very fond of playing golf.

His father was a follower of Guru Nanak. Hence, when Babu Guru Mauj Saran came in contact with some Satsangi of the Radhasoami Faith and learnt something about the Faith from him, he had no qualms in joining the Faith. He received initiation from Huzur Maharaj in Agra in the year 1892. Initiation over, Arti ceremony was performed by him, after which, he offered five rupees as Bhet. Huzur Maharaj accepted only two rupees saying "You people have to spend a lot in coming from such a great distance. Bhet of two rupees from you is enough."

After receiving initiation, Babu Guru Mauj Saran used to come to Huzur Maharaj's Darbar every now and then. He would dance with other Satsangis when any delightful activity was going on there. There is a group photograph of Huzur Maharaj in the company of Sindhi Satsangis, amongst whom, Guru Mauj Saran can also be found sitting.

#### BABU GURU MAUJ SARAN



Once Guru Mauj Saran got a cap made for Huzur Maharaj to which a small photograph of Soamiji Maharaj was fixed. When it was brought to Huzur Maharaj, He was highly pleased with it. He instantly hid the cap and, in a mood of great happiness and elation, asked everyone present, "Guess, what it is". When none could give any clue, Huzur Maharaj put the cap on His head and said "Now see. It is double Darshan, double Darshan".

Coming to Satsang once in a while and attending it for a few days only each time did not give full satisfaction to Babu Guru Mauj Saran. Cravings used to arise within him and he used to pray that the Lord, in His grace, might grant him the opportunity of attending Satsang ceaselessly.

His prayer was ultimately granted. His wife passed away soon. So, there was no stopping him now. He left his two sons and one daughter with their maternal grand parents and taking invalid pension, came to Maharaj Saheb's holy feet in 1903 and completely identified himself with Satsang like the bee which flirts about hither and thither but once it gets honey, it sticks fast to it and would not leave it howsoever one may try to remove it. Having come to Satsang's fold once, he never left it. He never worried as to what would happen to his little children and what arrangements were going to be made for their education and earning their livelihood. He left everything to the Lord's Mauj and His grace and mercy.

"I am mindful of your welfare. Do not worry.  
You only engender love in your heart."

And by the Lord's grace, full protection was vouchsafed unto him. sons earned lakhs of rupees. They purchased a lot of landed property and built several houses. His younger son, Kakkan Babu, built a house in Soami Bagh, Agra, too.

His sacrifices for the sake of Satsang and Parmarth had no parallel. To part with one's little children once and for all and then never to think of them again was something

unprecedented. That was the act of a very stout heart. What did, only a rare one can do.

Once, on the occasion of some Bhandara feast, Babuji Maharaj ordered a certain Satsangi to serve hot Kachauris to Babu Guru Mauj Saran when he was ready for his meals. Attaching no importance to these words, that Satsangi brought Kachauris in a hurry, as usual. Calling him, Babuji Maharaj said, "Come here, look at these". Picking a few of the Kachauris in His hands, Babuji Maharaj remarked, "Did I ask you to serve such Kachauris to Babu Guru Mauj Saran? Don't you know he has come here leaving his little children behind? Who will take care of him, if I don't?"

Babu Guru Mauj Saran used to draw a very small pension, only 22 rupees per month, as he had retired after serving for ten years only. Immediately after coming to the shelter of Maharaj Saheb's holy feet, he applied himself to the Sewa of his Sat Guru and Satsang with such unflinching devotion and undivided attention that all were amazed.

Babu Guru Mauj Saran was very strong both physically and mentally. He could and, indeed, used to do every kind of work very diligently and for hours together. In doing acts of Sewa, he had no equal. Once Maharaj Saheb was pleased to observe in open Satsang "Look at Moti Ram. Had he chosen to take up any job, he could have easily drawn a salary of five hundred rupees per month". On another occasion, He told Chachaji Saheb "Many doing acts of Sewa have come and gone, but I shall show you one Sindhi Babu (gentleman), the like of whom has never come."

He had such great control over his temper that, at one and the same time, he could talk with an angry look to one person and jokingly to another. He was particularly tactful in getting work out of people. Even the cleverest persons would soon submit to him. Though Tauji Saheb was the Secretary, it was Babu Guru Mauj Saran who used to do everything for and on behalf of the Secretary, and that, too, so efficiently, that Tauji Saheb would never have any scope or



ground for complaining. Babu Guru Mauj Saran used to be so courteous and respectful towards him that he would never feel that there had been any curtailment of his powers and authority.

When the number of Satsangis in Maharaj Saheb's Satsang became very large and difficulty of accommodation was felt Maharaj Saheb just casually observed one evening "If galleries could be put up, that would perhaps provide enough accommodation to Satsangis." Babu Guru Mauj Saran submitted "Yes, Maharaj." The next morning, when Maharaj Saheb came to Satsang, He found that the galleries were already there. He observed, "These seem to have come up in a trice, as in the story of Aladin and his Lamp. It is all very strange. How have they made and that, too, so soon?" Actually, that very night Babu Guru Mauj Saran had purchased all the requisite materials from the market and, engaging a number of carpenters and labourers, had the whole work finished during that very night. Instead of driving nails into wood, screws were fixed, so that there was no sound or noise. The whole thing was finished quietly.

Maharaj Saheb once ordered for tea while on His journey to Karachi by train. The train was already in motion. Babu Guru Mauj Saran instantly got up and, moving from one foot-board to another, he reached the restaurant car. He then retraced his steps in the same manner to Maharaj Saheb's compartment, holding a cup of tea with one hand and gripping the handle of the compartments with the other all the way back. He was not at all scared of the danger, his only thought being that Maharaj Saheb must be served with a cup of tea.

In Maharaj Saheb's Satsang in Allahabad, he used to dance with a string of bells tied round his ankle and would recite from the holy books with Tauji Saheb.

When Maharaj Saheb went to Dumraon Raj Estate for auditing accounts, Babu Guru Mauj Saran also used to go to the office with Him in the capacity of an assistant auditor.

After Maharaj Saheb's departure to His original abode, Babu Guru Mauj Saran remained in Benares, looking after the construction of His Samadh in Soami Bagh. During that period, he used to come to Babuji Maharaj in Allahabad on each Saturday and would go back on the next Monday in the morning. After completing the construction of the Samadh in Soami Bagh, Benares, he came to Allahabad in 1909 and remained with Babuji Maharaj and attended His Satsang without any break till his last breath. He used to get food from Babuji Maharaj's kitchen. He was regarded as one of Babuji Maharaj's family members. The Allahabad Satsangis looked upon him as Babuji Maharaj's Gurumukh (chief disciple) and representative. He used to be in such close association with Babuji Maharaj, or, rather, Babuji Maharaj used to keep him so close to Him all the time that nobody could ever think of Babuji Maharaj's Satsang without him. He was in the constant company of Maharaj Saheb and Babuji Maharaj for about fortyfive years. During this period he had been absent from Satsang for only sixteen days and, that, too, was due to the fact that Babuji Maharaj, on most of these days, had Himself sent him to some other place on some business or the other.

When the time for the marriage of Babu Guru Mauj Saran's sons came, he, on the one side, submitted to Babuji Maharaj that he would attend the marriage ceremonies only in the company of Babuji Maharaj Himself and, on the other side, his sons, also, were adamant that they would marry only if Babuji Maharaj agreed to grace the occasion by His presence, otherwise not. Hence, ostensibly for this reason, Babuji Maharaj visited Sind in 1920. A detailed account of this visit is given below.

Babuji Maharaj left Soami Bagh, Agra, at 10 A. M. on June 8, 1920. He first went to Pipal Mandi where He and the members of His family had lunch with Lala Ji Saheb in Huzuri Bhawan. A few prominent Satsangis were also there. Others had their meals in Soami Bagh. Then, leaving Soami Bagh at about 12 noon and after paying obeisance at Guru Dwara Panni Gali and Huzur Maharaj's Samadh in Pipal

Mandi on the way, they reached the Agra Fort metre gauge railway station. The party occupied the compartment kept reserved for them.

The train reached Bharatpur Junction Station at about 8-9 o'clock at night. There, tea, milk and food were served as pre-arranged by some local Satsangis.

The train reached Ajmer on June 9, in the morning. The party was received with great warmth and grandeur. Cars, horse-drawn carriages, etc., had been kept in waiting at the station. Babuji Maharaj and all others took their seats on them and went to Rai Bahadur Seth Tikam Chand Soni's palatial building known as the Blue Castle. Milk, tea, cold drinks, break-fast, ice, soda water, lemonade water, etc., had been made available as required.

There were about two hundred local Satsangis of Ajmer and, in addition, sixtyseven members in Babuji Maharaj's party. After attending their usual daily routine, they came for Satsang which was over at about 11 A. M. Then they had lunch at which simple and yet extremely nice and delicious food was served.

Vaid Raj (the eminent Vaid) Ganeshànand came to meet Babuji Maharaj in the afternoon. In Ajmer, he was known to all as Swami Ganeshanand Ji. Babuji Maharaj had a long talk with him on Áyur Ved (Hindu system of medicine). He was amazed to hear Babuji Maharaj speaking with such authority on Ayurved.

One Hakím (practitioner in Unani system of medicine) Saghir Husain, also used to attend Satsang. Looking at and casting His glance on him Babuji Maharaj used to deliver many a discourse. There was again Satsang in the evening. Babuji Maharaj delivered a very forceful discourse. Grace and mercy seemed to be coming down in showers. Those who had been in Huzur Maharaj's Satsang and had witnessed the Bilás (delightful activities) which used to go on there——actually, many such Satsangis of Huzur Maharaj's time were then in Ajmer——said that on that day also they

witnessed the same kind of Bilas and experienced the same bliss. Indeed, the joy and bliss which pervaded the hearts of Satsangis on that occasion beggared description.

In the evening Babuji Maharaj went out in a car for taking fresh air.

Satsang was held, both morning and evening, on June 10. There was a great outpour of discourses. In the evening, He visited Daulat Bagh and Khwaja Saheb's Dargah (mausoleum).

Babuji Maharaj made an offering of money at the Dargah. The attendants started uttering blessings but Babuji Maharaj instantly stopped them from doing so and observed, "I do not stand in need of blessings here in this world. Blessings should be for the other world." He then added "Perhaps, no one else here has the kind of respect, I have for Khwaja Saheb. I have come on a pilgrimage to His Dargah, and I value external as well as internal pilgrimage." Babuji Maharaj had talks with the attendants for some more time. They were convinced that here was some Faqir of high spiritual status.

There were some drizzles while Babuji Maharaj was inside the Dargah premises. It rained heavily later on in the evening. Pandit Jagan Nath Mehta alias Mehtaji Saheb was not keeping well. Soon he had high fever. But, by mercy, it was gone in no time.

Leaving Ajmer by train at seven in the morning on June 11, the party reached Beawar at 8 A.M. on the same day. Many Satsangis of Beawar and nearby places were present at the station. They were reciting Shabds in a mood of love and devotion. The party was received to the resounding of the recitations. The station was soon the scene of great Bilas (delightful activities). The platform was very long and wide. At the centre, Babuji Maharaj took His seat on a nicely decorated chair. Satsangis, men and women, sat before Him. An old Satsangin (female Satsangi) ran up to Babuji Maharaj

and instantly grasping His holy feet, prayed for His grace and mercy. Babuji Maharaj assured her of mercy, Indeed, it was for showering mercy that He had come. By grace, it so happened that the train had to be detained for two hours for allowing the mail train to pass. Till then, recitations of Shabds continued at the station. Babuji Maharaj graciously delivered a short discourse in a language very simple yet full of deep inner meaning and significance on the subject of praying for mercy, perhaps in response to the old lady's prayer. All Satsangis were beside themselves with love and emotion. The congregation included not only Satsangis of Ajmer and Beawar but also railway employees working at the station. A wonderful atmosphere prevailed there. All the female Satsangis of Beawar continued reciting Shabds without any break and Babuji Maharaj was very highly pleased. All were lost in love and devotion. Many offered Bhet and Babuji Maharaj, in His grace, distributed Prashad to all. Milk, tea, food, cold drinks, etc., were served to all present. Satsangis of Beawar had brought these things in cartloads. Cold drinks were in plenty. There were big earthen pots full of them. Babuji Maharaj cast His benign glance on all, and the train left the station to the resounding of RADHASOAMI Nam.

At about 1 o'clock in the afternoon, the train reached Márwár Junction Station. All went to the Dharma Shalá (public rest house). Arrangements had been made for cold drinks there. But finding that it was already raining, Babuji Maharaj and all others got up without taking cold drinks. It soon started raining so heavily that by the time all could reach their respective compartments, everybody got drenched through and through, including Babuji Maharaj. The local people said that never before in their lives had they seen such torrential rains in that desert region of Marwar. The rains continued for a long time and every body was refreshed by the cool atmosphere and breeze.

When it stopped raining, food was served. It was about 5 o'clock then. Everybody had taken his food before the train started. The train left Marwar Junction Station at

8 o'clock at night. Up to this stage of the journey, all arrangements had been made by the Satsangis of Ajmer and Beawar.

The train passed through the desert during the night. Usually, at this part of the land, it was difficult for the train to proceed because of sand accumulating on the railway lines and one could hardly open the windows of the compartments in summer because of sand storms blowing. But on that day there had been drizzles from the evening all along the route from clouds betokening mercy and because of this, the whiffs of cool breeze which were coming through the windows were extremely soothing and pleasant. The night passed off very comfortably. The Satsangis of Hyderabad had arranged for tea and Halwa (a kind of sweet) at the Chhor station much prior to the train's reaching Hyderabad. Hence, the members of the party had their breakfast at about 7-8 o'clock in the morning.

The train reached Hyderabad station at about 1 P. M. The party was accorded a very warm and cordial reception. All went to Babu Paras Ram Vakil's house by cars and horse drawn coaches.

Babuji Maharaj put up in his house. It was in this house that Maharaj Saheb had also stayed when He visited Hyderabad, Sind. But many alterations had since been made, especially in view of Babuji Maharaj's visit.

It was palatial building providing all comforts and conveniences. There was also enough accommodation in the house for holding Satsang. A large number of Satsangis could sit comfortably in the space which was made available for this purpose. Many ladies could also take their seats in the galleries above.

Mehtájí and Bhái Sáheb (Lala Sudarshan Singh Seth) were at first given separate accommodation, but afterwards, Babuji Maharaj had them shifted to the house where He Himself was staying. Other members of the party were accommodated in different storeys of neighbouring houses, each being allotted a separate room.

Babuji Maharaj went out in the evening on a brand new car which had been purchased by Dewán Walí Ram specially for the occasion of Babuji Maharaj's visit. Satsang started at 8 o'clock at night and it was 11 o'clock when it was over. Babuji Maharaj, in His grace, delivered a long discourse.

Babu Paras Ram Vakil and, indeed, all other local Satsangis had made all possible arrangements for the comfort of Babuji Maharaj and members of the party. Many Satsangis had come from Sukkhar, Shikarpur and other places. Several non-Satsangis, too, used to come at the time of Satsang and Babuji Maharaj also very graciously delivered a series of discourses. Persons with Western education and also those who had been abroad used to be present in large numbers, too. Satsang used to be held, of course, in the morning and evening, but quite often people used to come at other times also for the elucidation of Parmarthi matters, and so, there were discussions and discourses almost all the time.

On June 13, Satsang was held in the morning as usual. In the afternoon, Babuji Maharaj graciously distributed with His own hands suitable dresses and Dhotis to all Satsangis on behalf of Babu Guru Mauj Saran. In the evening, some marriage rites were gone through in the house of the maternal grand-parents of Babu Guru Mauj Saran's son, Mohan Lal, where he had been staying from his very childhood. Satsang was held there. All offered Bhent and Prashad was distributed. Ceremonious presents of half a kilogramme of Misri (sugar crystals) nicely wrapped in envelopes bearing the printed words "Welcome with hearty Radhasoami" were made to every one with great courtesy. It was learnt that Misri worth rupees two thousand and eight hundred was consumed on the occasion.

Immediately after, there was the marriage of Babu Lila Ram's daughter. Babuji Maharaj and all Satsangis went there. Satsang was held and Prashad distributed at that place also.

On June 14, Satsang was held in the morning. Babuji Maharaj graciously delivered a discourse. Prashad was distributed.

In the evening, Babuji Maharaj went out in a car for taking fresh air. At about eight at night, the marriage procession with the groom started from the house of the maternal grand-parents of Babu Mohan Lal. Babuji Maharaj and His sons proceeded by car and the groom and others were taken in horse-drawn coaches. The procession moved very slowly and ultimately reached the house of Diwan Sewak Ram Saheb, the father of the bride. Some rites were gone through as per custom. Satsang was held. Babuji Maharaj was pleased to deliver a discourse. After Satsang, Prashad was distributed.

On June 15 and 16, Satsang was held, morning and evening, as usual. Beautifully coloured and costly quilt, covers and pillows were put on the throne on which Babuji Maharaj took His seat. Prashad was distributed after the morning Satsang each day. Babuji Maharaj observed in a lighter vein that He had now got accustomed to making a kind of exercise with His hands and if He did not distribute Prashad for two days, He felt like carrying a bucketful of water with His hands or engaging in some similar exercise with them. Indeed, while distributing Prashad, He had to raise and lower His hands again and again for a long time. He had to distribute Prashad with His own hands to about four to five hundred persons every day. The Mauj, of course, was to have Prashad distributed to as many persons as possible, for, what else could be the reason for His agreeing to distribute Prashad everyday ? There were Bhandaras also in the evening on several days.

On June 17, Satsang was held in the morning. In the evening, Babuji Maharaj went by car to the bank of the river Indus for taking fresh air. On coming back, He as well as other Satsangis went to attend the marriage ceremony of Professor Chhablání. The marriage rites over, Satsang was held and then Prashad distributed. The bridegroom received



a dowry of three hundred rupees in cash and other presents worth about seven hundred rupees. Many people complained that more than three hundred rupees should not have been accepted as that would be against Maharaj Saheb's order.

When the grumbling and agitation took a rather serious turn, Babuji Maharaj was pleased to declare that, for this particular marriage, He was granting the special permission that whatever ornaments, dresses, and other articles had been offered be accepted and only the cash dowry of three hundred rupees be returned. And so, ultimately that is what was done. Professor Chhablani was married to Justice Gudiamal's niece, the daughter of Sub-Judge Dayal Das.

According to the custom of the place, the bridegroom and the bride go round four times the sacred fire. Fully dressed and with shoes on, they are made to sit on chairs. Fire is lighted in a bowl kept before them. The priest reads out or chants from the scriptures for about ten minutes. Thereafter, four wooden poles are rigged up at four corners with the bowl containing the fire in the middle, and the bridegroom and the bride go round the fire four times. And that is the end of the marriage.

On June 18, Babuji Maharaj delivered a long discourse in the morning Satsang. In the evening, He and all Satsangis went to attend the marriage ceremony of the daughter of Vakil Chhabal Das. The function over, the party returned at about 11 o'clock at night. The same day, a Bhandara was held on behalf of Babu Hásá Mal, Principal, Training College.

In the evening a certain person came to take the measurement of Babuji Maharaj's foot with a view to making a pair of shoes for Him. Babuji Maharaj, taking him for a Mohammedan, observed that it was the day of the Id Moon, but one should celebrate the kind of Id which will abide for ever. When it was discovered that the person was actually a Hindu, Babuji Maharaj observed "It makes no difference whether one is a Hindu or a Mohammedan, for, to the Lord,

all are equal. At the third Til, there is a moon which Hazrat Mohammed bifurcated. It is only on getting the Darshan of this moon that one can break the "Rozá" fast, otherwise, celebration of Id is futile.

I am far away from my Beloved. What have I to do with Id ?"

The shoe-maker listened to Babuji Maharaj with great love and regard. He then paid obeisance to Him and left.

At the morning Satsang on June 19, Babuji Maharaj delivered a discourse condemning western education. In the evening, He went out for a stroll. From there, He as well as all others went straight to the house of Justice Gudiá Mal. The judge had all the members of his family, numbering not less than twenty, pay obeisance to Babuji Maharaj four times each, first, when He graced their house by His presence; the second time when they garlanded Him; the next when He distributed mango Prashad to them and, the fourth time when He distributed Nukti (a kind of sweetmeat) Prashad. Two Shabds (hymns) were recited from Sar Bachan Poetry and Prem Bani. The following two Shabds of Kabir Saheb were also recited.

- (1) It is after many days  
that my Beloved has  
come to me.  
What a good luck that  
I have got Him  
in my own house.
- (2) O Darling ! This is the  
night of blessedness and  
fulfilment. Awake  
Why are you asleep ?

Justice Gudiá Mal then offered some dresses to Babuji Maharaj. With his own hands, he put the silk shawl over Babuji Maharaj's shoulders. The remaining dresses were graciously accepted by Babuji Maharaj. From there, all went

to Babu Daya Ram's house. Having reached there, Babuji Maharaj distributed Prashad and flower-garlands to the members of Babu Daya Ram's family and within ten minutes, came to the Satsang hall accompanied by others. Satsang and discourse were over at eleven thirty at night. Bhandara was then held on behalf of Vakil Chhabal Das, and it was about 1 o'clock at night, when it was finished.

On June 20, Satsang was held in the morning and Babuji Maharaj delivered a discourse. In the evening, He and the members of His family went out to have a stroll on the river bank. Returning from there, He went to Doctor Wali Ram's house for dinner.

Doctor Wali Ram was not a Satsangi. But he had great love and regard for Babuji Maharaj and that is why He accepted his invitation. When he returned after dinner, Pandit Shyam Lal asked Him "Has Doctor Wali Ram received initiation?" Babuji Maharaj broke forth "Why do you ask that question? Perhaps you are worrying how could I have dinner at a non-Satsangi's. But you should have known that at least at non-Satsangi's place there would be no one to cause a annoyance to me. Satsangis create a lot of trouble and annoyance to me, and I have to manage with them somehow". Babuji Maharaj went within while remarking "If you want to lift a stone but cannot do it then at least kiss it."

Satsang was held on June 21, in the morning, at which Babuji Maharaj delivered a discourse. The sacred thread ceremony of Master Hasa Mal's sons was held at noon. Babuji Maharaj graciously distributed Prashad to all the members of his family, and He also applied "Tilak" to their foreheads and garlanded them. In the evening, there was Satsang at Babu Mohan Lal's place. Hote Chand's Bhandara was held at night.

On June 22, there was Satsang. Babuji Maharaj graciously delivered a discourse, Prashad was also distributed. In the afternoon, the sacred thread ceremony of Thakur Das's

sons was held. In the evening, all went to Pyare Lal Vakil's house. There was recitation from the holy books and Prashad was distributed. Afterwards, Babuji Maharaj, accompanied by some Satsangis, visited Indhan Mal's place. There was recitation from the holy books, followed by distribution of Prashad. Thereafter, those assembled swung Babuji Maharaj to and fro on a swing for five minutes. Satsangis were beside themselves with love and emotion. Babuji Maharaj then returned by car to the place where He was staying. After He had come back, a Bhandara arranged by Pyare Lal was held.

There were many new-comers to the Satsang on June 23. Babuji Maharaj delivered such a forceful discourse that all were astonished to hear Him. In the evening He visited the houses of Dharam Das, Rup Chand and Hote Chand. There were recitations from the holy books at all these places. Prashad was also distributed. Babuji Maharaj was pleased to deliver a discourse at Dharam Das's house.

On June 24, Babuji Maharaj visited Seyoo Mal's house in the evening accompanied by His relations. When He visited Doctor Tek Chand's house, all Satsangis, too, went there. There were recitations from the holy books at both the places. Prashad was also distributed. In the evening, a group photograph was taken. At Doctor Tek Chand's place there were recitations from the holy books first by ladies and then by the Satsang's party.

On the very night all the members of the party, after taking dinner, left for the railway station with their luggage, for, the next morning at 5 o'clock, they had to take the mail train to Karachi. Only Babuji Maharaj and His relations went to the station at 4 o'clock in the morning.

The food which was served in all the Bhandaras was extremely delicious and it was prepared with great care and attention and was also served in plenty. At each Bhandara, Babuji Maharaj, like Huzur Maharaj, used to go round the rows of Satsangis taking food and cast His benign glance on all.

The party reached Karachi on June 25 at 10 o'clock in the morning. With cars and horse drawn coaches ready, local Satsangis were waiting at the station to receive Babuji Maharaj and others. There was a huge crowd on the platform. Many offered Bhet to Babuji Maharaj. The party then proceeded to Clifton.

All were accommodated in three bungalows. One of these, which was very nicely decorated, was reserved for Babuji Maharaj and His relations and a few prominent Satsangis. All Sindhis were accommodated in the second bungalow which was also used as the kitchen. The third bungalow was allotted to Satsangis from Allahabad.

The sea was very near that place, rather, it was just in front. All would go for sea bath everyday. Babuji Maharaj used to go out in the evening for a stroll. Many male and female Satsangis from Karachi, Sukkhur, etc., numbering about two hundred, were there. Arrangements were thorough and perfect. A very warm and cordial hospitality was extended by local Satsangis.

Babu Guru Mauj Saran had a fair complexion, and was tall and lightly built. He had a very broad forehead and large eyes. His appearance clearly indicated that he was a Surat of a very high region.

After the departure of Maharaj Saheb to His original abode, disputes and troubles cropped up and were soon on the increase. During those days of turmoil Babu Guru Mauj Saran managed the affairs of Satsang with great firmness and patience. To be able to recognize Babuji Maharaj as the next Sant Sat Guru, not to be carried away by any blasts, light or heavy, to be able to understand what Babuji Maharaj's pleasure was in various matters, to act accordingly and at the same time, face all kinds of hostility and opposition, all these were no easy task. The efficient manner in which Babu Guru Mauj Saran discharged his duties and responsibilities in his triple capacity as the Secretary of the Central Administrative Council, the Secretary of the Radhasoami Trust and also the Private

Secretary of Babuji Maharaj will ever remain a shining example in the history of Satsang.

Babu Guru Mauj Saran was appointed the Secretary of the Central Administrative Council of the Radhasoami Satsang at its meeting held in Benares on October 22, 1920. The relevant resolution of the Council is given below.

“Rai Saheb Babu Madhav Prasad Sinha proposed as follows: Babu Guru Mauj Saran Seheb has been working as the Assistant Secretary of the Council very efficiently so far. During the illness of the Secretary, Tauji Saheb, who has since passed away, he had been discharging most of the Secretary's duties and, afterwards, in the capacity of Joint Secretary, he has been doing all the work of the Secretary. He has given all attention to the affairs of Satsang with care, rectitude, determination and untiring energy. He has no equal in conducting the affairs of this Council and also in the annals of the Satsang. Hence, it is considered very desirable that he be appointed as Secretary of the Council which is at present lying vacant.”

Pandit Guru Charan Misra seconded the proposal and the Council, after thankfully expressing its appreciation of the services rendered by Babu Guru Mauj Saran Saheb, unanimously appointed him as its Secretary.

Babu Guru Mauj Saran had one great quality, viz., not to offer any advice or suggestion uncalled for, and not to murmur or try to find an excuse once he was ordered to do something. Just a hint was usually enough for him. No sooner he realized that such and such was the Mauj or pleasure of Babuji Maharaj in any particular matter, than he would forthwith say “Yes” to it. He would never pray to Babuji Maharaj obstinately for anything, and never at all if it concerned himself personally. Whatever Babuji Maharaj observed or ordered in respect of any prayer made on behalf of others, Babu Guru Mauj Saran invariably complied with it.

He was very clever and efficient in administration and was acquainted with the antecedents of every Satsangi. He

would know very well how to behave with or treat any particular person. He had such a peculiar way of dealing with and talking to people that no one could quarrel or raise an objection in his presence, nor would anyone go away from him altogether displeased. He would argue and put things so cleverly that anybody, who thought he had a grievance and was in an angry mood, would be soon pacified.

Though he was born in Sind and was an inhabitant of that state, he was thoroughly conversant with the manners, customs and practices prevalent in Uttar Pradesh and also the style of talking of its people. Love and affection marked his dealings with all.

The Satsang premises in Allahabad were of a modest size. Babu Guru Mauj Saran had no separate room for his own use. He would somehow pass the day in a small room which also used to be the office-room. At night he would lie down on a cot which would be put up on the verandah on the ground-floor of Babuji Maharaj's house, just beneath His room. This is how he spent about thirty years in Allahabad. For him, the question of personal comfort or discomfort did not at all arise, and he never gave any serious thought to this matter.

On coming to Agra, he started feeling the effect of old age and, slowly and gradually, he went on delegating his duties and responsibilities to others, till a time came when he would only sign the papers. His work was distributed amongst several persons. And the saying goes, too many cooks spoil the soup. Nobody could be found who would be equal to the task of discharging single handedly all duties and responsibilities of the Secretary of the Council, the Secretary of the Trust and also the Private Secretary of Babuji Maharaj. As a result, some lapses began to be noticed in the administration.

Three years prior to his death, serious deterioration set in his health, physical weakness went on increasing as each day passed, so much so, that at times he had to be taken to Satsang on a chair. Ultimately, he passed away at 8 o'clock at

night on November 19, 1947 in Soami Bagh in the same room of the Secretary's office-building in which he lived and worked all these days.

Babuji Maharaj, in His grace, offered a Bhet of five rupees to Radhasoami Dayal on His own behalf. Thereafter Satsangis also started offering Bhets and this continued for two to three days. In all, Bhet was offered to the tune of about a thousand rupees. This was perhaps the first time that on a Satsangi's demise, all Satsangis, male and female, offered Bhet in this manner. Ordinarily, only the family-members of the deceased person and those Satsangis who had been on very intimate terms with him offer Bhet. But inasmuch as all Satsangis had been in touch with Babu Guru Mauj Saran over a long period, all of them present in Soami Bagh when he passed away, offered Bhet. Out-station Satsangis, too, sent their Bhet. Rai Bahadur Lala Bansi Dhar even gave a Bhandara feast in Soami Bagh on behalf of Babu Guru Mauj Saran. Rai Bahadur Lala Bansi Dhar was the same person who had prayed to Babuji Maharaj to pay a visit to Amritsar and on whose prayer, in 1933, Babuji Maharaj went there from Solan and stayed in his house for a few days.

There were recitations from the holy books without break from 8 o'clock at night when Babu Guru Mauj Saran left his mortal coil till noon the next day, that is, till his cremation was over and his ashes were thrown into the Yamuna river. While taking the bier to the Agam Ghat (cremation ground on the bank of the river Yamuna), Babuji Maharaj graciously gave a shawl to cover the bier with and also sandal wood for the pyre.

It was Babu Guru Mauj Saran from whom Babuji Maharaj accepted the first Bhet openly, when He started functioning as Sant Sat Guru. That was the Basant Panchami day, the Arti Shabd "Come my dear companions, let us sing Arti. In this season of Basant (spring), the Purush (Supreme Being) the ancient of ancients, has graciously come on this earth" was recited, and Babu Guru Mauj Saran then offered



a Bhet of five rupees to Babuji Maharaj. After him, other Satsangis, too, offered Bhet, and from that time, Babuji Maharaj started accepting Bhet from all.

Likewise, Babu Guru Mauj Saran was the first person on whose head Babuji Maharaj placed His hands. Thereafter, slowly and gradually, He started placing His hands on the heads of other Satsangis also. From a year or two prior to Babu Guru Mauj Saran's passing away, such was the Mauj that if Babuji Maharaj sent for Babu Guru Mauj Saran or if Babu Guru Mauj Saran himself came before Babuji Maharaj on some business or purpose, or even if somebody mentioned Babu Guru Mauj Saran's name before Babuji Maharaj, His merciful hands would instantly go up as if they were going to be placed on Babu Guru Mauj Saran's head. On seeing this, others also started pushing their heads forward before Babuji Maharaj and He, in His mercy, began to place His hands on the heads, so much so, that He would even do the same thing even in the case of non-Satsangis. It would be more correct to say that through the medium of Babu Guru Mauj Saran, everyone started getting the touch of those hands of mercy.

In like manner, Babuji Maharaj started placing His hands on the heads of women Satsangis from the day that Jiji Bai left her mortal coil. Just before she passed away Jiji Bai had said that when she was no more, the prayer should be made before Babuji Maharaj that He, in His grace, might be pleased to apply "Tilak" to the foreheads of all. Her object presumably was that till then Satsangis had had the benefit of Babuji Maharaj's Darshan only but, afterwards, He might graciously grant them the benefit of His touch too.

Accordingly, through the medium of these devotees, all Satsangis began to reap the benefit both of Darshan and touch of Babuji Maharaj.

In his earlier days, Babu Guru Mauj Saran used to maintain a diary of events. The following accounts have been taken from there.

Babuji Maharaj visited Agra on November 25, 1922 for giving evidence in the criminal case of assault on Bhai Saheb (Lala Sudarshan Singh Seth). He went to the court at 11 A.M. on November 27. His deposition over, He came to Soami Bagh at 1 o'clock in the afternoon where Lala Tota Ram had arranged tea.

Chetan Das, a Sadhu of Soamiji Maharaj's time, had fallen ill. He was seventy years old. On his expressing the desire to have Babuji Maharaj's Darshan, He graciously went to his room and took His seat on a stool near the cot on which Sadhu Chetan Das was lying. Chetan Das's eye-sight had failed. When he was told that Babuji Maharaj had come, he raised his head and wished Babuji Maharaj Radhasoami. Babuji Maharaj : How are you doing ?

Chetan Das : I am very weak and cannot sit up.

Babuji Maharaj : It seems the time of your departure has come.

Chetan Das : Yes, Sire, my only prayer now is that Radhasoami Dayal may graciously extricate me from this body.

Babuji Maharaj : Yes, that is right. Your desire is good and proper. But you cannot leave your mortal coil so long as your purification is not complete. But when the time is ripe, there will not be even a moment's delay for the end to come. Now, try your best to detach yourself from the bondage of this body, and also to fix your attention on the Holy Feet so fast that you become totally oblivious of the physical frame. It has been said

“Forget I may, my whole self, but never will I forget the Holy Feet of my beloved Radhasoami”.

Chetan Das : What you say, Sire, is quite true. Bukkiji's condition became so bad that she fervently prayed to Soamiji Maharaj that He might graciously enable her to leave her mortal coil for she could no longer bear the pain and suffering. But she could not leave her physical frame, rather, she survived for quite some time even after the departure of Soamiji Maharaj to His original abode.

Thereafter, Babuji Maharaj enquired about Sadhu Chetan Das's nursing and arrangements for his diet etc. He then touched the Sadhu's cot with His fore-head, and wished him Radhasoami, observing "You deserve to be paid obeisance for you belong to Soamiji Maharaj's time.

At the Satsang held on December 9, 1922, Babuji Maharaj delivered a discourse on the Shabd "Kal has badly beguiled the world. How far should I go on describing it? He has laid stress, in Kali Yuga, on the practices of yore". The discourse over, the reciters chanted each couplet of this Shabd only once. At this, Babuji Maharaj was pleased to observe "This is one of the Arti Shabds which Soamiji Maharaj had composed for Huzur Maharaj. This is the Arti of the Guru Mukh. Therefore, read each couplet of this Shabd twice. This Shabd is of very great significance as it includes all the principles and tenets of the Radhasoami Faith. It is one of the Shabds which Huzur Maharaj had strongly prescribed for daily recitation."

On December 15, 1922, a Sadhu came and told Babu Guru Mauj Saran that he wanted to submit something to Babuji Maharaj. At that time, Babuji Maharaj was going upstairs through the stair case. He said He had not much time and hence the Sadhu should make his statement very quick and short. The Sadhu prayed "May my inner barriers be lifted". Babuji Maharaj's sharp reply was "Do you think there is magic here that your inner barriers will be removed just at the click of fingers?" Pointing towards Babu

Guru Mauj Saran, Babuji Maharaj added "He has been here for over twenty years. His evil tendencies still persist and the inner barriers have not yet been lifted. On the other hand, you want your inner barriers to be removed in a jiffy. This kind of prayer from you is meaningless. Do you think that you alone are the Jiva of the Lord and the others are not ? What wrong have they done that their barriers have not been removed but yours are to be lifted forthwith ? Everything will be done according to definite laws. Nothing will happen arbitrarily. It is only when you shatter your body and attend Satsang and perform Abhyas for some time that you will start experiencing some inner bliss. Is it a matter of joke that the inner barriers should be removed in just a minute ?"

One day in April 1923, Babuji Maharaj sent for Sohrabji and asked him "Do you do any thing or just sit idle ?" Sohrabji submitted "I do something." Reacting rather sharply, Babuji Maharaj said "Just doing something is not enough. After joining Satsang, one should in no case sit idle. If one does sit idle, the mind will create all kinds of mischief. One should always keep the mind occupied with some kind of work or the other to such an extent that it gets tired and always feels overburdened, for, otherwise, it will become sloth and great harm will be done to Parmarth. Four times more harm will be caused to Parmarth compared with the extent to which the mind becomes idle. Hence, it is necessary and proper that the mind be kept engaged in some kind of Sewa or the other of Satsang."

Once in October 1923, Babuji Maharaj asked Babu Purushottam Das Tandon whose mother was ill, "Under whose treatment have you placed her ?" His reply was "It is Durgá Dás Bajaj". Babuji Maharaj asked "Is he still alive ?" He then added "Durga Das Bajaj had a big shop. Maharaj Saheb and I used to go straight from office to his shop whenever we wanted some Dhoti or cloth. He had a good business and was a moneyed person". Babu Purushottam Das Tandon submitted "His shop is non-existent now and he

is in straitened circumstances". Smilingly, Babuji Maharaj observed "Mercy has now blest him. For him, who is in any-way connected with Satsang, mercy is sure to do something like this. All rich persons who joined Satsang during the days of Huzur Maharaj and Maharaj Saheb, lost all their treasures and riches. Look at Raja Saheb's condition. Shibboji and Bukkiji belonged to a very rich family which is left with nothing now. No one remained rich in Satsang. If a rich man were to join Satsang, mercy would so manifest itself that soon all his riches would be gone."

On April 1, 1943, Babuji Maharaj was taken ill and His condition seemed very weak and delicate. There was no knowing what the Mauj was. After about a week, Babu Guru Mauj Saran one day asked this author "Sant Das ! Are you writing about things happening these days or not ? If you are not keeping notes of these things now, they will be slipped over." Hearing him, the author wondered how the idea which had been working in his own brain had come out of the lips of Babu Guru Mauj Saran.

This author was seized with two ideas. Sometimes, he used to think that something, at any rate, should be written. At other times, he would ask himself what purpose, after all, would be served thereby ? He had prepared heaps of notes of Babuji Maharaj's discourses but how did it or would it benefit him at all ? By Mauj, whatever benefit he was to derive, had already accrued to him when he listened to those discourses. What more would he gain now ? But ultimately, the encouragement given by Babu Guru Mauj Saran worked and the author took up his pen in right earnest and started writing about not only current events but also as far as he could remember about things of the past which he had either seen happening before his own eyes or about which he had heard from others.

Afterwards, such was the Mauj that one day in 1945, Babuji Maharaj, on His own and not in response to anyone's prayer, said to this author "Sant Das ! Publish the discourses."

Thereafter, He also gave the order to publish "Shabd Kosh" (Glossary in Hindi), Phelps' Notes (on principles of Radhasoami Faith) and the English translation of Sar Bachan Prose. When Master Gir Dhari Lal Ji, manager, Radhasoami Satsang, Soami Bagh, Agra, prayed to Babuji Maharaj that His biography might please be brought out, He, in His grace, said, "Sant Das may be having some material with him". Indeed, on the suggestion and encouragement of Babu Guru Mauj Saran, this author had already started preparing and collecting "some material" of this kind. First, four books were published, viz., "Shabd Kosh, Sant Mat Bani" (Glossary in Hindi of Sant Mat literature) and three volumes of Babuji Maharaj's discourses. The wife of Hemanto Babu, a Satsangin of Calcutta, made a Bhet of five thousand eight hundred rupees in cash (as fifty eight currency notes of rupees one hundred each) for the printing and publication of Babuji Maharaj's new books. Taking the money from her hands, Babuji Maharaj gave it to this author, saying "This is for the publication of the new books". A few days after, Master Gir Dhari Lal told this author, "Last night Babuji Maharaj had said that Hemanto Babu should be approached for paper required for the printing of the books. I wanted to wake you up so that you yourself could hear the gracious order from Babuji Maharaj but Babuji Maharaj forbade me to awaken you saying that Sant Das should not be disturbed in his sleep for that was the time for him to have a little rest and sleep".

This author could, of course, himself write to Hemant Babu about the matter, but he thought it would be better to have Babu Guru Mauj Saran write to him. So, this author approached Babu Guru Mauj Saran who said "Look, I dictate and you write. I shall then sign the letter". Babu Guru Mauj Saran's dictation ran : Sant Das's discourses are going to be published in book form, for which paper is necessary ..... ". The author got a little vexed at the expression "Sant Das's discourses" instead of discourses of Babuji Maharaj. However, the matter ended there.

Later on, a Satsangi, whose name was Ambalal Kashi Bhai Patel, agreed to bear all the expenses for bringing out the first volume of the biography of Babuji Maharaj in Hindi. Spurred by his example, other Satsangis, too, felt a similar desire and they started making contributions towards the publication of new books. In this way, the work of publishing new books which had been initiated by Babuji Maharaj on His own or through others has proceeded unabated all this time and is continuing even now.

Rich people spend their money on providing food and clothing to the poor or starting public dispensaries, rest-houses, schools, etc., but the benefit of such acts of charity, if performed with a pure heart, is derived only on the plane of the body and the mind. Those acts of generosity have nothing to do with the plane of Surat. But on reading books like the above, Satsangis and spiritually minded people derive Parmarthi benefit and even non-Satsangis who go through them, will have the seed of the true welfare of their soul sown in their hearts thereby. Hence, by contributing money towards the publication of these books, one derives benefit on the plane of Surat. Satsangis who have participated or cooperated in this act of Sewa and also those who are doing so now or will do the same in future, have made and will always make good use of their money, time and talents.

As already stated, Babu Guru Mauj Saran's physical weakness went on increasing, and others started sharing his work load more and more, but when the stock of any particular book was exhausted, nobody would care to arrange for its reprinting. Things came to such a pass that a book like Prem Bani Vol. III was not available to Satsangis over a period of four years. This matter was brought to the notice of Babuji Maharaj. He said to this author "You get them printed". Babu Guru Mauj Saran told this author "You have been given a blank cheque. You send me a chit asking for any sum you want. I will send the money to you in Babuji Maharaj's Kothi (house), and there is no need for you

to come to my office for this personally." Thereafter, books started becoming available soon.

The books "Solace to Satsangis" (in English), "Discourses on Radhasoami Faith" (also in English) and five volumes of "Discourses of Maharaj Saheb" (in Hindi) were published respectively, in 1907 (December), 1908 (October), 1909 and 1910. Thirty years after, in 1940, Babuji Maharaj for the first time had a new Hindi book, "Niyamawali", compiled and published. To teach this author proof-reading, Babuji Maharaj requisitioned from the Government Press, Allahabad, a printed sheet containing instructions for proof-reading and, after handing it over to this author, asked him to correct proofs according to the instructions given in it. Little did this author know at that time that publication of books would be the task to which he would have to apply himself most assiduously in future. In the above connection, Babuji Maharaj had also told this author "Correct spelling mistakes and also errors in numbering paragraphs and pages wherever you find them in the current editions of the books. Forget about antiquated ways of printing and have the books printed in nice, modern style. The get-up and binding should also be nice". Slowly and gradually, this was done.

About a year or a year and a half after the publication of the "Discourses of Babuji Maharaj" (in Hindi), a certain person came to Soami Bagh, Agra and applied for initiation. When Babuji Maharaj asked him about his antecedents, he said "I am an M. A. in philosophy of the Benares Hindu University and have enrolled myself as a Research Scholar for the Ph. D. degree". On being further questioned by Babuji Maharaj, he said "In Benares, I had a chance to go through the new books containing Your discourses published from Soami Bagh, Agra, as a result of which I was moved by the desire to join Radhasoami Mat". Babuji Maharaj asked him "Which discourses you mean ?" Gauri Babu submitted, "Your discourses, Maharaj !" Babuji Maharaj, however, did not follow him. He went on asking about the matter and



Gauri Babu was trying to answer Him as best as he could all the time. One got the impression that Babuji Maharaj was not following Gauri Babu and Gauri Babu, on his part, was not being able to explain which books or discourses were being referred to. After questions and answers had continued like this for two to three minutes, Babuji Maharaj broke forth in His characteristic style. "You mean, Sant Das's Bachans?" Gauri Babu replied "Yes, Maharaj". And so, Babuji Maharaj now said the same thing that Babu Guru Mauj Saran had dictated to this author in his letter to Hemanto Babu three years back.

## Chapter 60.

### BABU VAISHNAV DAS

He was born in Benares in 1875 and was an Agrawal Vaish by caste. After graduation, he came to Allahabad and, with the help of Maharaj Saheb and Babuji Maharaj, joined the Accountant General's office in 1898. Being the brother-in-law of Tauji Saheb, Rai Bahadur Baleshwar Prasad, he came to be known in Satsang as "Mamaji" (maternal uncle).

When Babu Vaishnav Das and his wife came to Huzur Maharaj's Satsang and Naijanji (Maharaj Saheb's consort) introduced him as the brother-in-law of Tauji Saheb, Huzur Maharaj was pleased to tell her "You, too, should regard them as your brother and sister-in-law". Later on, it was as "Mamaji" that he used to be called in Maharaj Saheb's as well as Babuji Maharaj's Satsangs, so much so, that his brothers also came to be known as "Mamaji".

Mamaji's father, Babu Visheshwar Prasad, was a teacher in the Harish Chandra School in Benares. Babuji Maharaj was one of his students in His early years. Mamaji was in close touch with Maharaj Saheb's and Babuji Maharaj's Satsangs and was very intimate with the members of

Their families. But in humility, he had no equal, and though commanding the respect of all, he would never come to the lime-light, so much so that when he used to go to office in the company of Maharaj Saheb and Babuji Maharaj, he would not sit with Them inside the coach but would take his seat on the coachbox and would not even have an umbrella over his head.

In Mamaji, ability combined with humility, wealth and authority with modesty, and worldly success with Parmarth (spiritual attainments). Even with the most lowly and insignificant of persons, he would talk in all humility, and he would never make a show of any good that he might have ever done to someone. Mamaji used to say "Everybody sought Parmarth from Babuji Maharaj but I begged of Him money. I submitted to Him that I could not carry on with anything less than a thousand rupees per month." And by mercy, it so happened that for about fifteen years he served as the Special Accounts Officer in Jaipur where he drew a salary rising from rupees one thousand to sixteen hundred rupees per month.

His Graciousness Soamiji Maharaj, in His letter to His younger brother, Rai Bindraban Saheb, had written that except for devotion to and worship of the Lord and attending to his official duties, he should on no account get entangled in any other kind of work, and it was these two very principles which Mamaji always followed in his life. While remaining as firm as ever in his love for and faith in the Lord, he discharged his official duties as efficiently as could be desired. Starting with a monthly pay of only forty rupees, he went up to a position carrying a salary of sixteen hundred rupees per month, and he was also conferred the titles of Rai Bahadur and Dewan Bahadur. But all these promotions in office and honour showered on him had produced no evil effect on his way of living, deportment, food habits and Parmarth. He always remained the very emblem of love and humility as before.

Over a long period, he was entrusted with the work of preparing the annual budget of the Central Administrative Council of the Radhāsoami Satsang. When he used to read out the budget before Babuji Maharaj at the Annual Meeting of the Council, reverence and regard seemed to ooze out from his voice, which was an object of lesson to his listeners.

For about twentyfive years he served at different places away from home (Allahabad). Though he had a large family and had to travel far and wide on official duty, he always used to attend Satsang on almost every important occasion and, at times, his family-members would also be with him. In 1938, he came to Soami Bagh, Agra, and after having built a house, he started staying there permanently. He left his mortal coil in Soami Bagh on December 2, 1947 at the age of seventyone.

He had a family consisting of seventy to eighty members, including four sons, six daughters, two younger brothers, wife, grand-sons, etc., all of whom had some connection or the other with the Satsang.

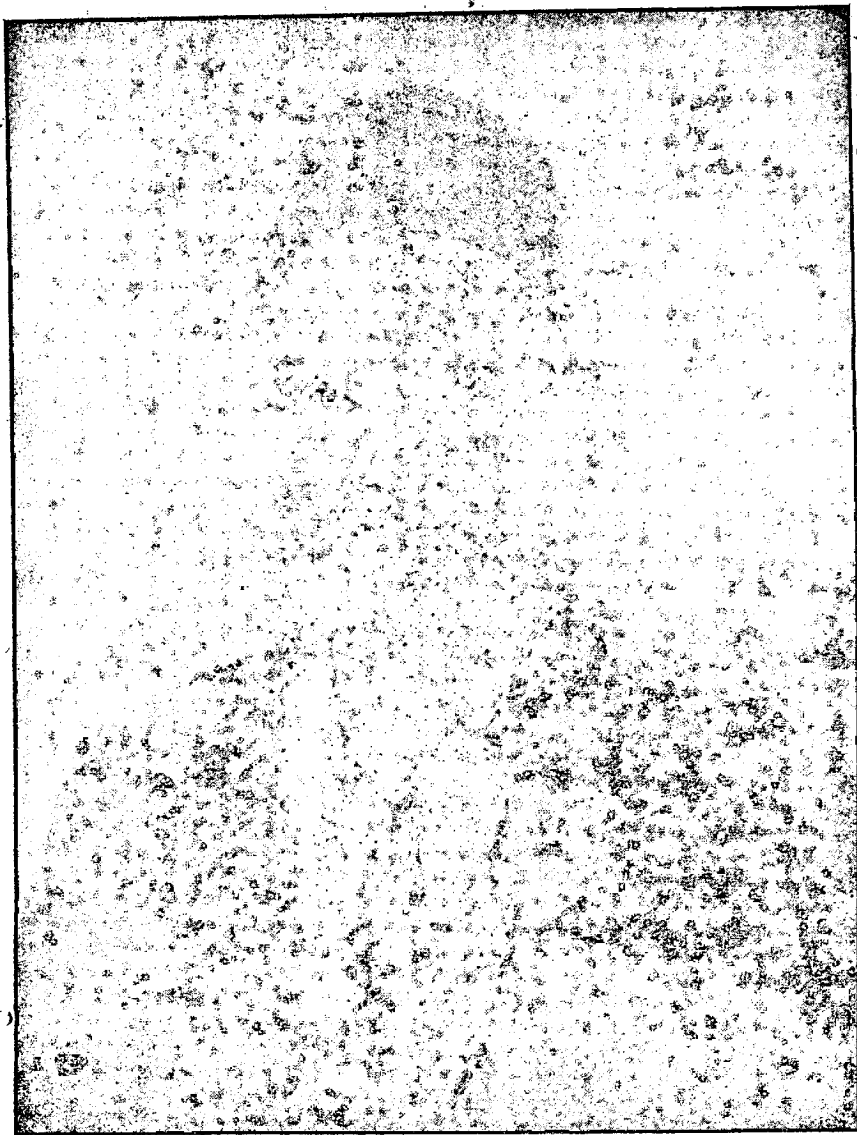
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## Chapter 61

### LALA SUNDAR LAL JI

He came from Rae Bareilly and was a Srivastav Kayasth by caste. He was born in 1883 A. D. He served under the Railway Department and finally retired as the Station Master of the Mirzapur Junction Station. He was interested in Parmarth from his very childhood. Many Sadhus came to Prayag (Allahabad) on the occasion of the Kumbh Mela. Lala Sundar Lal Ji used to meet them and other religious people and would engage in whatever devotional practices they prescribed or he would come to learn from them, but he found no peace within. When he was posted at Katni Station, one of the Sadhus returning from Kumbh Mela told him that he

## LALA SUNDAR LAL JI



would very soon have the Darshan of some great Sadhu or Sant. At that very time, that is, in 1918, he was transferred to Yamuna Bridge Station, which is one of the stations of Allahabad. Here, he met a Satsangi of the Radhasoami Faith, Babu Fateh Bahadur, who had joined the Faith just about that time, i. e., in 1919. As a result of attending Babuji Maharaj's Satsang for a few days and listening to His discour-

ses, faith was engendered in Lala Sundar Lal Ji and he received initiation in Radhasoami Mat in 1920.

Lálá Sundar Lál Ji used to stay in the Railway quarters attached to the Yamuna Bridge Station. Here, he had enough space to keep cows and it was quite easy to get grass etc., for fodder. Hence, Babuji Maharaj's cows were kept at his place and he used to look after them. He would bring milk for Babuji Maharaj in morning and evening. Babuji Maharaj had graciously visited his quarters twice or thrice.

Sometime after, he was transferred to another station of Allahabad, Ram Bagh. Babuji Maharaj visited his quarters there, too, once or twice.

Shortly after, he was transferred to Mirzapur station. He would come from there to Allahabad to attend Satsang whenever he could get leave. He would almost always be in Allahabad on the occasion of Bhandaras and on days when Prashad would be distributed. Either Babuji Maharaj or Babu Guru Mauj Saran once asked him if he smelt Bhandaras from that distance so that he would invariably be in Allahabad on such occasions. After retiring from service in 1936, he rented a house in Allahabad and started staying there. When Babuji Maharaj shifted to Agra, Lala Sundar Lal Ji, for some time, went on moving from one place to another. Finally, a house was built in Soami Bagh, Agra, with the money offered by him as Bhet and he started living there from 1941. From 1943 to 1955, he rendered Sewa to Satsang in the capacity of a store-keeper, that is, he used to sell holy books and photographs.

On April 1, 1943, Babuji Maharaj was taken seriously ill, and when He became bed-ridden, Lala Sundar Lal Ji was entrusted with the Sewa of initiating new Satsangis. Babuji Maharaj would graciously touch with the fingers of His hand all points on the head of the initiate corresponding to the higher regions from the root of the nose or the third Til up to the crown of the head representing Radhasoami Dham, and Lala Sundar

Lal Ji continued to do this act of Sewa till his last breath. He grew a beard later on. His all-white beard was very imposing.

An American lady, Mrs. Florence, came to Soami Bagh on January 2, 1958. She was initiated by Lala Sundar Lal Ji. Mrs. Florence was very much attracted and impressed by his eyes. Other Americans who came here after her also had a similar experience. Lala Sundar Lal Ji used to take considerable interest in letters written by Americans and in replies thereto.

The first centenary of the establishment of general Satsang open to all was celebrated on January 21, 1961. Eight days after, that is, on January 29, 1961, Lala Sundar Lal Ji passed away in Soami Bagh, Agra. From the very morning that day, his condition became grave and it went on getting worse as the day passed. He was insisting upon calling a Vaid (practitioner in Ayurvedic or Hindu system of medicine) while others were bent upon allopathic treatment. At noon, he told this author "I want to make a Bhet of one thousand rupees towards the construction of Soamiji Maharaj's Holy Samadh and I also wish that a similar sum be spent for holding a Bhandara in my name. I have not mentioned these two points in my will and that is why I am requesting you personally that you will please see to it that these two wishes of mine are fulfilled". His condition was deteriorating all the time but he was in full possession of his senses and his brain was quite clear. At about 3 or 4 o'clock in the afternoon, he again insisted that the Vaid should be called. If only a word were sent to the Vaid or if just somebody had been sent to him to give him a call, it was possible that he would be late in coming, and so, the author thought that he himself should go. Accordingly, he asked Sundar Lal Ji "Should I go to the Vaid then?" His reply was "Yes, go". Immediately on arrival, the Vaid mixed one dose of medicine with honey and taking the mixture on the tip of his forefinger, put it into the patient's mouth and made him lick the finger. At that very moment, the patient had a fit of cough. Some of those attending on him said that all the medicine had not gone within but some had come out, and so, another dose

of the medicine should be given. The Vaid did administer a second dose, but, in the mean time, the patient expired.

This author noted three points in this connection: (1) Lala Sundar Lal Ji was insisting from the very morning that the Vaid should be called. (2) After the Vaid came and made the patient lick the medicine from his finger, the patient passed away. Rarely a Vaid or doctor would be found to administer medicine with his own hands. Putting these two facts together, this author came to the conclusion that it was Lala Sundar Lal Ji's intention to accept this much Sewa from the Vaid. (3) The author noticed that the medicine administered by the Vaid was not "Chandrodaya" (rise of the moon of the third Til) but it was something else. Hence, just to know what the medicine was, he asked the Vaid "What is the medicine you gave him"? The reply was "Hiranya Garbh" (Onkar or Brahm of Trikuti). Hearing him, the author was wonder-struck. Brahm has three forms — "Vairát" (macrocosmic form) in Sahas-Dal-Kanwal, "Hiranya Garbh" in Trikuti and "Avyákrit" in Sunn. The Lord alone knows up to which region Lala Sundar Lal Ji had access — Trikuti, or still higher. But the facts that he persisted in giving a call to the Vaid and the latter gave him the medicine "Hiranya Garbh" followed by his instant death did seem to have some significance. The Vaid later on said "When I put my finger in his mouth, I felt that it was ice-cold and it was already all over with him. You called me too late. However, what the Lord's Mauj is will happen, but had you called me a little earlier, I could have rendered him some Sewa".

A few days prior to his demise, Lala Sundar Lal Ji had adopted a new practice. I have been in the habit of going to Radha Bagh every morning for a walk. While returning, I used to meet Lala Sundar Lal Ji on the way near the well said to have been dug by the Kanjars (a class of people of low caste, gypsies). From there, the two of us walked back together. He would stop at the Halwai's shop (sweet-meat shop) outside on the road near the main gate of Soami Bagh and tell me "Come, have your break-fast". He

would make me take Jalebi (a kind of sweet), other sweets, Namkin (a kind of salted biscuits) etc. This used to happen once in two or three days, and he would press me to eat a lot. If I wanted to be excused, he would tell me that I was a young man and this fare was not too much for me.

Huzur Maharaj used to compose Arti Shabds (hymns) for particular Satsangis. The names of the Satsangis for whom various Arti Shabds in Prem Bani had been composed were noted in the hand-written copies of the books of those days which used to be in Babuji Maharaj's possession. From there, this author had made out a list quite some time back (in about 1940). But he never thought of publishing it, rather, he did not consider it worth publishing for, it was important only during the days when those persons lived and had no value now. But Mauj was different, and it would not leave anything suppressed. Rather, by Mauj, whatever things were lying suppressed, came out in the open and were published one by one. The story of how the Hindi Book "Artiyán" came to be published is narrated below.

One day Lala Sundar Lal Ji told me "Have you seen the Hindi book "Premavalí ? It has to be contradicted". This author replied "What's the use ? Drop the idea". At this, Lala Sundar Lal Ji said even more emphatically "No, that would not be right. Some contradiction and condemnation of the book is necessary to remove the misunderstanding which is being created and will continue to be created by it". This author thereupon asked "Should I do it then" ? Lala Sundar Lal Ji asserted "Yes, do". This author asked a second time "Do you really want me to do it ?" Sundar Lal Ji's reply was "Yes, of course". This author asked a third time "So, do I go ahead, then ?" "Yes, definitely" was Lala Sundar Lal Ji's reply. And this is how the book "Artiyán" (in Hindi) came to be published.

When in April 1943, he was entrusted with the Sewa of initiating new Satsangis, Lala Sundar Lal Ji had been constantly hearing the sound of the bell within.

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